



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

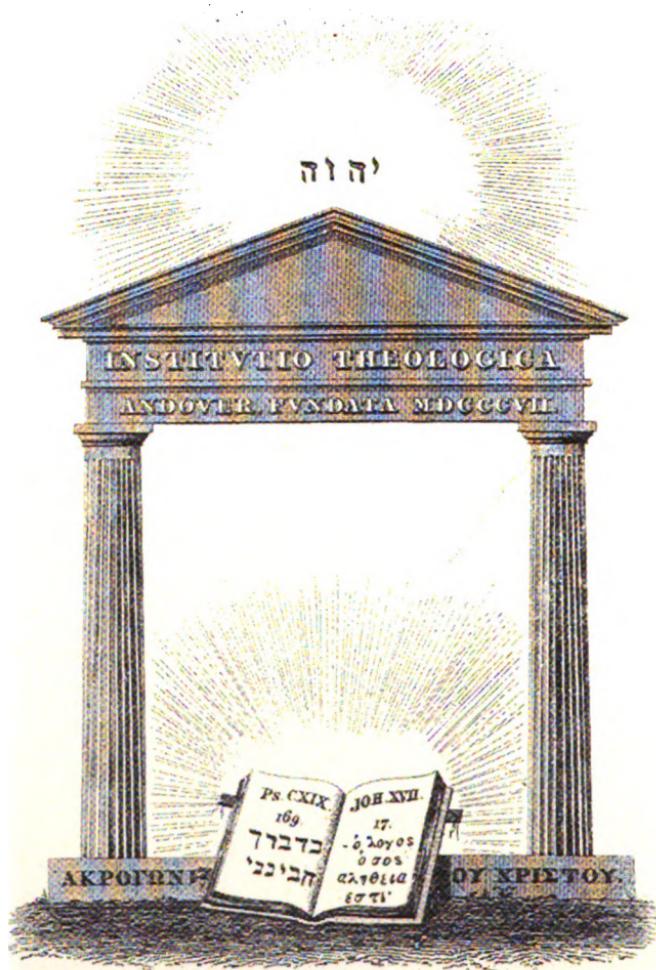
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 6KUA ?



ANDOVER-HARVARD THEOLOGICAL LIBRARY
MDCCCVII
CAMBRIDGE, MASSACHUSETTS

THE
EXPOSITOR.

EDITED BY THE REV.
SAMUEL COX.

VOLUME V.

London:
HODDER & STOUGHTON,
27, PATERNOSTER ROW.
MDCCCLXXVII.

30 468.

The Gresham Press :
UNWIN BROTHERS, PRINTERS, CHILWORTH AND LONDON.

THE EXPOSITOR.

CONTRIBUTORS TO THE EXPOSITOR

THE VERY REV. THE DEAN OF CANTERBURY.
REV. A. MACLAREN, D.D.
REV. CANON FARRAR, D.D., F.R.S.
REV. JAMES MORISON, D.D.
REV. PROFESSOR PLUMPTRE, M.A., D.D.
REV. H. R. REYNOLDS, D.D.
REV. W. SANDAY, M.A.
REV. J. OSWALD DYKES, D.D.
REV. J. RAWSON LUMBY, B.D.
REV. PROFESSOR A. B. DAVIDSON, M.A.
REV. CANON PEROWNE, D.D.
REV. ALEX. RALEIGH, D.D.
REV. JOSEPH HAMMOND, LL.B.
REV. HENRY ALLON, D.D.
REV. PROFESSOR STANLEY LEATHES, M.A.
REV. R. W. DALE, M.A.
REV. RAYNER WINTERBOTHAM, M.A., B.Sc.
REV. MARCUS DODS, M.A., D.D.
REV. A. B. BRUCE, D.D.
REV. HENRY BURTON, B.A.
REV. PROFESSOR W. ROBERTSON SMITH, M.A.
REV. PROFESSOR A. M. FAIRBAIRN.
REV. PROFESSOR W. MILLIGAN, D.D.
REV. PROFESSOR ALEX. ROBERTS, D.D.

THE EXPOSITOR.

THE GOSPEL IN THE EPISTLES.

INTRODUCTION.

IN the “Evidences of Christianity” (Part i. chap. viii.), Paley, when treating of the probable order in which the books of the New Testament were produced, says : “Whilst the transaction [meaning the life and death of Christ] was recent ; . . . whilst the apostles were busied in preaching and travelling, . . . whilst they exercised their ministry under the harassings of frequent persecution . . . it is not probable that they would think of writing histories for the information of the public or of posterity. But . . . emergencies might draw from them occasional letters to converts, or to societies of converts with which they were connected.” He then proceeds to shew that it would only be after accounts had got abroad which needed correction that the apostles, or their companions, would find it expedient to send out authentic memoirs of the life and doctrine of their Master. That one of the histories in the New Testament was set forth with this view we have the testimony of its writer. St. Luke (whose history of Christ’s

life we may perhaps place at as early a date as any of the works of the Evangelists), in his preface (Chap. i. 1-4), declares that many had taken in hand the work of compiling such histories, and that his own is written in order that Theophilus may not be misled by any statements of unaccredited compositions, but might know "the certainty of those things wherein he had been instructed." The writer would hardly have used such language as this, which seems to imply the existence of unauthentic and the absence of authentic accounts, had the works of St. Matthew and St. Mark been in existence.

The consideration put forward by Paley, that the Epistles have an earlier date than the historic portions of the New Testament, seems worthy of a more full notice than it was consistent with the plan of his work to bestow on it. For if these Letters be the earliest Christian documents, and if on an examination of their contents we find therein evidence of the currency and acceptance of the chief facts contained in the historic narratives, we shall have discovered hereby very good ground for an assurance of the truth of the histories which we possess; for we shall bring the date at which their substance was circulated very close to the events with which they deal, and thus shall be less troubled about deciding how early these histories came into existence in the precise form in which we have them. We shall feel sure that the facts contained in them, although not put on authoritative record, were yet well known, and had been published far and wide by those who were the first witnesses of them; and that the life of Christ, though not perhaps authentically written, had

been set forth, in its main details in the form in which we now read it, by the oral instructions of the first Christian missionaries. The importance of establishing such a position will, at the present time, be generally admitted.

Now all evidence goes to shew that what Paley put forward as the order in which the Christian writings came into existence is the true one. Adopting without discussion the results arrived at by Conybeare and Howson¹ about the dates of St. Paul's Epistles, we place the two Epistles to the Thessalonians in A.D. 52 and 53 respectively. In A.D. 57 were written the Epistles to the Corinthians and to the Galatians; and in the spring of A.D. 58 the Epistle to the Romans. As the four last-mentioned Epistles will form the subject of our present examination, it is not necessary to follow the chronology of St. Paul's writings farther in this place. With regard to the histories, we cannot arrive at anything like the same degree of certainty. St. John's narrative is admitted by all to have been the last written of the four; and of the two first of the Synoptists we can only say that there is nothing in the contents of their works which requires us to believe that they were written much before the taking of Jerusalem, A.D. 70. Of St. Luke we may affirm that his history was written before the Acts of the Apostles. "The former treatise" (Acts i. 1) may be taken to be his narrative of Christ's life, from the description which he gives of it, as a record of "all that Jesus began to do and to teach," and also from the two works being

¹ The evidence for these dates is given very fully under the account of each Epistle, in "The Life and Travels of St. Paul," vol. ii.

addressed to the same person. Now the Acts carry the history of St. Paul down to A.D. 63, and cannot have been written much later than that date, or we should have found in the work some further record of the movements of the Apostle of the Gentiles, with whom St. Luke was evidently for a long time in close connection, and with whose doings he would be likely to be well acquainted. We must allow some interval between the production of the two works, but their being addressed to the same person bespeaks the latter narrative as, in point of time, a not very distantly removed continuation of the earlier, and a space of five years seems quite enough, if not more than enough, to place between the first treatise and the second. This would give us A.D. 58 as the date at which we might with some probability place the putting forth of St. Luke's narrative, and would allow time for the many *διηγήσεις* of which this writer makes mention to have come into circulation. The tendency of modern criticism has been to assign a much later date to all the histories than is here suggested. A recent writer has gone so far as to say that "we have not found a single distinct trace of any one of them during a century and a half after the death of Jesus."¹ With statements of this nature we are not at present concerned; but, of course, the later the date which is assigned to the histories, the stronger is the force of any argument which shews that the main points of their record were assumed as well known from allusions which occur in the Epistles. We do not wish to assign a very late date to the work of any of the

¹ "Supernatural Religion," vol. ii. p. 248. Second Edition.

Synoptists, and only desire at present to point out that, in all probability, neither their narratives nor that of St. John were in existence at the date of those Letters whose contents we purpose to examine. And if in our investigation we discover in these Letters incidental allusions to the Christian history, and especially to the life of its Founder, which could not have been made except by and to persons who were well acquainted with the whole story, we shall deem such allusions a plain proof that the history of Christ, contained in our Christian Scriptures, was widely known a long time before any of our narratives were put into writing and circulated in the form in which we possess them. For a history must have long been in circulation before its details could have reached (in the times of the apostles) to congregations so far apart as were those of Rome, Corinth, and Galatia ; and must have been intimately known before allusions of so slight a nature as many which we shall have occasion to quote could be appreciated, as they are clearly expected to be, by the whole of those addressed. And, for our purpose, the slighter the allusions are, if they be clear, the stronger the evidence which they bear to our position, the better do they demonstrate those circumstances to have been known on which the allusions are founded. None but those who are thoroughly familiar with a story can appreciate incidental allusions contained, it may be, only in a single word. To make the meaning clear for others requires a longer explanation.

Nor is it without importance in an enquiry like the present that the Letters from which our evidence is to be drawn were written to congregations living at a

great distance from each other, and one of them to a Church which St. Paul had never visited. The founding of the Roman Church had been the work of others, but the Apostle is able to write to the converts there with as much freedom as to those among whom he had personally laboured. He enters into no special particulars of the life of Jesus, but gives his exhortations as if the grounds on which they were based were fully understood, and any allusions which he may make to the Founder's history were quite sure to be appreciated. From this we may see that there must have been a substantial agreement among all the Christian missionaries from the very first with regard to the history of their Master's life. If, therefore, such details as can be gathered from allusions made in the Epistle to the Romans agree in all they disclose to us with the accounts contained in the writings of the Evangelists, we may be certain that the story of Christ's life and its purpose had been communicated to the first converts at Rome in very much the same form as we now read it. And they had received this teaching several years before St. Paul wrote them his Epistle.

I have hitherto forborne to call the four works of the Evangelists by the name which is usually assigned to them, for the word "gospel" was of old employed to denote much more than in its limited application it conveys to modern ears. It was used to embrace all the preaching and teaching of the apostles long before the compilation of those histories to which we solely confine it, and it would help us to a more satisfactory appreciation of early Church history, if we could extend its signification as it was extended

in the first century. St. Paul calls his message to the Romans by this name (Rom. i. 1), where he speaks of himself as “separated unto the *gospel* of God,” and a little farther on in the same chapter (verse 16) he describes his teaching as “the *gospel* of Christ.” So, too, in another place when he is speaking of his preaching (Ephes. i. 13), he says that it was the “*gospel* of salvation” unto his hearers; and we can see very clearly that the restricted sense in which we now use the word was not St. Paul’s use, if we look at his words to the Galatians (Chap. iii. 8), where he says, “the scripture, foreseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham;” and he likewise states (1 Tim. i. 11) that “the glorious *gospel*” was “committed to his trust,” though he had been no witness of the earthly life of Jesus. Nor is the usage peculiar to St. Paul. St. Peter (First Epistle i. 12) speaks of his message and that of other Christian teachers as “the things that are now reported unto you by them that have preached the *gospel* unto you,” and once more in the same chapter (verse 25), “This is the word which by the *gospel* is preached unto you.”

We thus see that the apostles looked upon their preaching and epistles as the gospel, and it would be well to recall this wider sense of the word at the present time. For the idea which it conveys is that the facts of Christ’s life had at that early date been already so widely circulated as to be subject-matter on which these exhortations by word or letter could be founded. If we could so see the Gospel in the Epistles, it would make us independent of many questions which are now eagerly agitated concerning the

time at which the historic narratives of the Evangelists were composed. To help to such a sight is the aim of the present paper—that we may be certified by an examination of some of the apostolic Letters that the history of Jesus was known for a long period before the date of the earliest Gospel, and was made the subject of constant allusion by the members of the Christian brotherhood ; yea, so well known that very slight allusions were sufficient to bring to mind all the chief events of the story : and that so we may rest contented about the dates of any of the Gospels, feeling sure that histories are on the whole better written when the events with which they deal can be comprehended in their entirety, and when the lapse of years has allowed each to receive its due proportion of importance, and so take its right place in the narrative.

We propose, then, to seek for the Gospel (in the limited sense in which that word is now used) in the Epistles. And that our inquiry may be kept within reasonable limits, and at the same time freed from objections which might be raised about the dates of some of the Epistles, we shall take only those Letters of St. Paul for examination against the date of which no critic of note has ever yet raised his voice. These are (1) the Epistle to the Galatians ; (2) the two Epistles to the Corinthians written within a few months of each other ; and (3) the Epistle to the Romans. That these Letters were all written before the works of the Evangelists few will be found to dispute. In so far, then, as they supply us with indications of the currency of facts connected with the life and teaching of our Lord, so far will they

prove that the Gospel histories are merely authoritative accounts, issued when circumstances made it necessary to set them forth, of events which were well known from the oral teaching of the first Christian missionaries, and of the verity of which there was no dispute at all.

In conducting such an examination it will be well, for order's sake, to take some definite line for our inquiry. We shall, therefore, adopt that portion of the Apostles' Creed which relates to our Lord's life, as the thread on which to gather such allusions as are found in these Epistles, stepping aside to the earlier, though more expanded, form of the Nicene Creed whenever our subject-matter becomes more extended. These two summaries have so long commanded the adhesion and satisfied the professions of Christians, that if we find in the Epistles so much of the facts of our Lord's life as is there epitomized, we shall have in these Letters the richest parts of the Christian's inheritance. Yet it will be necessary from time to time to make digressions from this simple line of inquiry. There are several points in the history of Christ's earthly life which are not touched on in any creed. Yet some of these are at present subjects of warm controversy. For example, neither creed says anything of the miraculous acts of our Lord's life-time, all-important though they were for the success of his mission at the outset. There is much mention of miracles in the Gospels, so that we cannot omit to inquire how this subject is presented to us in the Epistles. Nor, again, is there much allusion in the creeds to those portions of Church order and the sacraments which Christ left to

his followers ; yet mention of these must of necessity be frequent in Letters which have for their chief purpose the discharge of an apostolic care of the Churches. We must inquire, then, how the allusions to these matters in the Letters accord with the accounts of their institution, as given by the Evangelists. Such digressions shall be made where an opportunity most conveniently arises, but in general the thread of our examination will be that which we have named.

Besides being useful in the way we have already indicated, *i.e.* as shewing the currency of the Gospel story, and its wide reception before the narratives of the Evangelists were composed, an inquiry like the present may perhaps serve a further purpose. It may furnish us with means of forming a better estimate of the relative importance, in the eyes of those to whom the Holy Ghost recalled all those things which Christ had commanded, of each part of our Lord's life and teaching, than we could arrive at in any other way. We shall see on what points of the history most stress is laid in the Letters, and what parts are brought least into prominence. To accomplish this will be a gain of no small value. To take an instance in illustration : we believe that our examination will shew us that the miracles of Christ, on which now so much stress is laid in Christian polemics, and on which the antagonists of Christianity seize, as the most vulnerable part of the Gospel story, and as that on which the value of Christianity most depends, were not deemed of the greatest importance by the first preachers of the Gospel. They were contented (while giving indications that they knew of and believed in the whole of the miraculous part of the

Lord's history) with asserting most definitely, and with constant reiteration, the one greatest miracle of all—the miracle of his own resurrection, and let the rest pass with but little notice, as though these by no means formed the lever whereby the world was to be moved and the nations won to Christ, after the Wonder-Worker was Himself taken up into the skies. If in points like this we learn to estimate the Gospel history as those estimated it who were Christ's first spokesmen to the world, it seems not unlikely that our judgment on the whole of Christ's life and office will become more clear, and our efforts to appreciate and explain it be more consistent and satisfactory.

J. RAWSON LUMBY.

A CHAPTER OF GOSPEL HISTORY; OR, JESUS JUDGING HIS CONTEMPORARIES AND HIMSELF.

I.—JOHN'S DOUBTING MESSAGE TO JESUS.

(*St. Matt. xi. 1-6.*)

EVERY thoughtful reader of the evangelic history must have been struck with the contents of the eleventh chapter of St. Matthew's Gospel. The general heading of the Chapter may be given as : *Jesus judging his contemporaries and Himself.* The title, if appropriate, is a sufficient guarantee of the importance of the contents. For who does not feel what interest must attach to the opinions expressed by such an one as Christ concerning the men of his own time, amidst whom his lot was cast and his life-work performed, and concerning Himself in relation to, and in self-defence against, his

contemporaries ? Here, then, we have gathered up into one Chapter a precious collection of such opinions: criticisms of the Jewish world by Him who came not to judge the world but to save it; self-assertion, self-vindication, self-appreciation on the part of the meek and lowly One, over against honest doubt, unstable faith, and haughty unbelief. It ought to be worth our while to make a study of the words of wisdom here recorded. We need not inquire too anxiously whether all these words were spoken at one time. Matthew's way of grouping his matter topically may give rise to legitimate doubts on that point. Yet the connection of thought is very close, and light is thrown on each utterance by looking at them all together, so that we ought to be thankful to the Evangelist for putting it into our minds to consider all these moral judgments in a connected study, by throwing them together into one group in his narrative. From that study we must rise deeply impressed with the profound wisdom of words whose difficulty and originality, both in thought and in language, are the best guarantee of their authenticity ; and not less with the many-sided character of the Speaker, who is shewn to us here at once severe and gentle, self-asserting and self-forgetting, resigned under present disappointment, yet confident in regard to the future, full of caustic humour, and also of tenderest pathos. One special point of interest we must advert to in a sentence by anticipation, on account of its apologetic value. We shall find our Lord in this Chapter speaking about Himself, as He appears habitually speaking in the Fourth

Gospel, the solitary instance of the kind in the Synoptical Gospels, viz. in the words contained in Verse 27. The point of importance to observe is that Christ so speaks, asserting his own importance as occupying a central and unique position in relation to God and the world, in the same circumstances as those in which he is usually presented in the Johannine Gospel, viz. as one placed on self-defence by proud unsympathetic unbelief. The fact once observed suggests the key to the obvious difference in tone between the Synoptical and Johannine utterances of Christ. In the Synoptical narrative, Jesus is shewn at work mainly among a receptive population in the provinces ; while in John, what we see for the most part is Jesus in presence of and in conflict with the unbelief of the wise and the prudent. Hence what we find in the first three Gospels is a record of precious words spoken by One full of grace and truth, who is ever bent on giving rest to weary souls ; while in the Fourth Gospel, on the other hand, we find many self-vindicating words uttered by One who is compelled, by the hard sceptical attitude of the influential class of Jewish society, to assert his own importance. Reading these we are apt to ask, Can this be the same Jesus with whom we have become familiar in the pages of Matthew, Mark, and Luke ? But this text in Matthew's eleventh Chapter (found also in the Third Gospel, though in a somewhat different connection) comes in to arrest a hasty judgment, by shewing us a sample of Christ's style in certain circumstances ; a solitary sample, because the circumstances were exceptional, so far as the synoptical method of

dealing with the Messianic history was concerned, a sample the like of which many occur in John's Gospel, because the fitting circumstances are there the rule.

Of this Chapter, then, whose contents we propose to consider, the following is a bird's-eye view:—

1. John the Baptist sends a doubting message to Jesus, and receives a reply in which Jesus, in effect, claims to be the Christ, and refers to his work of mercy in evidence of his claim. (Verses 1-6.)

2. Jesus takes occasion to express, in the hearing of the people, a critical opinion of John, exhibiting his character at once in its strength and in its weakness. (Verses 7-15.)

3. Jesus next proceeds to animadvert on the generation amid which the Baptist and Himself lived, led thereto by reflection on the unworthy reception both had received at their hands. (Verses 16-19.)

4. Next come severe reflections on the fickleness and instability of *quondam* believers in the Cities of the Plain, who had seen his mighty works and for a time followed Him as the Christ. The nature of these reflections indicates that they must have been uttered subsequently to the Galilean crisis, whereof an account is given in the sixth chapter of John's Gospel. (Verses 20-24.)

5. Then follows an estimate of the net result of the Messianic ministry up to date, with a devout expression of contentment with the same as the will of Providence. (Verses 25-26.)

6. The Son of man, in spite of the insignificance

of his present success, asserts his importance as the Son of God, heir of the future, and sole medium through whom men attain the knowledge of the Father, indispensable to men, however much they may now despise Him. (Verse 27.)

7. The solitary One, Judge of his age, understood by none of his contemporaries, casts his eye across the ages, and addresses the receptive of all time, inviting them to come to Him that they may find rest to their souls. (Verses 28-30.)

Of these sections we shall treat in as many papers, with possibly a supplementary one on the remarkable text in the second section concerning the kingdom of Heaven suffering violence. (Verse 12.) The first section will occupy our attention throughout the remainder of the present paper.

Much discussion has taken place concerning John's doubt, whether it was real or affected; and if real, what was its cause? It would be wearisome and profitless to rehearse all the opinions on either point; but we may notice in a few words the last speculation we have come across in reference to the former of the two. A German theologian, author of a very interesting work on Religion, written from the view-point of modern speculative theism, seems to be of opinion that the important thing to be noticed in connection with John's message, is not the doubt which it expressed on his part, but rather the doubt which it was the means of putting an end to in the mind of Jesus concerning his own Messiahship. The whole situation of Matthew

xi., this writer thinks, points to a change in the idea of the kingdom entertained by Jesus, and the Baptist by his message of inquiry helped, so to speak, to bring the new idea to the birth. "Consider," he says, "that already, ever since the first great successes of his preaching, and especially since the first wonderful cures, in which the truly electrical effect of his word on the excitable populace became apparent, the thought of a Messianic endowment and vocation had many a time occurred to his mind in a distant far-off sort of way, and once emerged into consciousness could not again be banished, but rather grew stronger through struggles with doubts and hesitations. Imagine now the direct question of the Baptist coming to Him in this state of mind : one must be a bad psychologist who cannot conjecture what the impression made by this question, and what its result, must have been. What had long moved the spirit without assuming definite shape, or leading to the formation of a fixed purpose, is suddenly, by a single word spoken at the right moment by the right man, brought to maturity, or, at least, set into a state of such violent fermentation, that the next outward experience will suffice to bring about the great decision. Shall we err if we recognize in the answer of Jesus to John an effect of this sort wrought by the latter : if out of this answer we hear coming to our ear the tone of one just emerging out of doubt into clearness and certainty ? He ventures not to say *yes* off-hand and downright, for doubt is not yet quite overcome—doubt lest, from a *spiritual* Messias, the people, even the best of them, should turn away disenchanted, offended

(witness that 'blessed is he whosoever shall not be offended in me'). Yet, on the other hand, he does not say *nay*; therefore he simply rehearses the facts, and leaves the Baptist to draw his own inference."¹ We have quoted this passage partly as an exegetical curiosity, partly because it is an ingenious attempt to account for the Messianic consciousness of Jesus on naturalistic principles, partly because it puts before our readers at once a view of the facts as nearly as possible the opposite of what we believe to be the true one, and so serves the purpose of a foil to bring out by contrast the real situation. Doubt in the mind of Jesus we believe there was none. He who hears in his words a tone of doubt, hears it *into* the words, not *out* of them.² The recipient of John's message knows perfectly well what to think of Himself, and has known all along, and has by no means been as one groping about in the dark, feeling his way to the Messianic consciousness by the aid of outward events and accidents. On the other hand, doubt in the mind of the Baptist we believe there was; serious doubt, arising out of no personal or petty source, but caused by the way in which the Messianic career of Jesus was developing itself, doubt just such as the prophetic temperament of the Baptist and the general character of his preaching would have led us to expect. Let us enlarge on this a little, as it will help us to understand better what we find our Lord in the sequel saying concerning John.

¹ Pfleiderer, "Die Religion," vol. ii. p. 442. Leipzig, 1869.

² Pfleiderer speaks of a *heraus-hören* in connection with the supposed tone of doubt in the words of Christ.

We repeat, then, there was real, serious, honest doubt in John's mind concerning Jesus; and doubt, be it observed, *not in regard to the identity of the worker of the works reported to John with Jesus*, but in regard to the *nature* of the works viewed as Messianic. The former view of the Baptist's doubt has been supposed to have been favoured by the expression : "the works of Christ" (*ταῦ χριστῶν*, verse 2). Certain works were reported to John as done by some one, who on account of those works, believed himself, or was believed by others, to be the Christ; and John wanted to know whether the doer of these reputedly Messianic works was Jesus whom he baptized, and whom he announced to the people as the Coming One—such is the turn given to the matter by the hypothesis alluded to. But this notion, improbable in itself, is excluded by the simple circumstance that the expression *the Christ*, though strictly an epithet, not a proper name, in the Gospel, is nevertheless used by the Evangelist in this place as a personal name. For thus runs the record : "John, hearing in prison the works of the Christ, sending by his disciples said to *him*." The identity of "the Christ" of fame with Jesus in John's view is implied. He had heard of the Messianic works of Jesus, and as he was staggered by these he sent to Jesus to know what to think of them. That he was staggered by the character of the works is plainly indicated in the reflection, "Blessed is he that is not offended in me." Obviously John had stumbled at something in the public life of Jesus, and the something was just the works which Jesus sent the disciples of John back to report to their master.

But why should John stumble at those works, so full of the spirit of love and mercy? *Just because they were works of mercy.* These were not the sort of works he had expected Messiah to busy Himself with; at all events so exclusively. There was other work he thought very necessary to be done, which, to his surprise, the Christ was not doing. If we want to know how John expected the Christ to occupy Himself we have but to go back upon the records of his preaching. The Baptist pictured the Messiah as coming to judgment with an axe in his hand, to cut down a tree that bore leaves only, and no fruit; with a fan in the other hand wherewith to separate wheat from chaff, the wheat to be gathered into the garner, the chaff to be cast into the consuming fire. He thought Christ would come full of the fury of the Lord against iniquity; and lo, He had come full of the fire of charity, come anointed with the spirit of enthusiasm in the work of evangelizing the poor, healing the sick, and restoring to purity and peace the sinful and miserable. It was a surprise, a disappointment, a stumbling-block to the prisoner at Machærus, looking out upon the world from within the sombre prison walls. He had looked for judgment, and beheld unaccountable patience, and the grim Hebrew prophet was astonished; none the less that his own forlorn plight brought very vividly home to his mind how evil the time was, and how utterly ripe for judgment.

In this astonishment and doubt John was not only in harmony with his own antecedents, but with what we may venture to call the *prophetic temperament.* The prophet, from the nature of his vocation, is a

man more likely to have sympathy with manifestations of Divine righteousness than with manifestations of Divine longsuffering. In modern phrase, he thinks of God as a Power making for righteousness and against unrighteousness, more than as a Power that dealeth not with us after our sins, nor rewardeth us according to our iniquities, that waiteth to be gracious and overcometh evil with good. He has more zeal for moral law than for the action of Divine grace in human history. When we say this, we do not forget that there are splendid exceptions, notable above all the author of the second half of the Book of Isaiah, whether Isaiah or another. But we take it that, on the whole, severity in enforcing moral obligations, and in insisting on moral penalties, is the side to which prophetic infirmity leans. Jonah—to whom we may be permitted to refer without going into critical questions respecting the book that bears his name—Jonah, we say, may here be adduced as typical. In his zeal for righteousness, perhaps we may add, in his patriotism, that prophet wished Nineveh destroyed, and he was scandalized to find the God of Israel going in for a policy of clemency. The Divine character altogether, indeed, as it revealed itself in human affairs, appeared to him marred by the vice of *mercifulness*. “I knew,” he said, not by way of praise, but of *complaint*, “I knew that thou art a gracious God, merciful, slow to anger, and of great kindness, and repentest thee of the evil.”¹ Out of the same root of prophetic zeal for righteousness grew John’s doubt. He could not reconcile himself to the idea of a Messiah

¹ Jonah iv. 2.

distinguished principally by soft-hearted pity for the sinful and miserable. He found it all the more hard to do this that the advent of the Messiah appeared to him just one of those great crises in the world's history when Providence lays aside its apparent indifference and dilatoriness, and begins the work of vengeance in earnest. John, and we suppose the same thing is true of all Hebrew prophets, was aware that there are long periods during which Divine Providence, as a Power making for righteousness, seems to have fallen asleep and become like a quiescent volcano; and that there are other times at which God seems to waken up, to draw his arm forth from his bosom, to become like a volcano in a state of renewed activity, when, in the sublime language of an ancient prophet, he rends the heavens, comes down, and causes the mountains to flow down, as in lava streams, at his presence.¹ And he took for granted that the time of the Messianic advent would be a time not of volcanic quiescence but of volcanic activity. The long period of antecedent inactivity he regarded as the time of merciful visitation, but with the advent of Christ would come in, he thought, the time of judgment. And in one sense he was not wrong, for Israel's judgment-day was not far off; and just on that account it was needful that the messengers of mercy should make a hasty run over all her borders, urging her with unwonted earnestness to repent.² But he was too hasty and too impatient, and hence he was offended in Jesus.

The reply sent back by Jesus to John amounted to

¹ *Isaiah lxiv. 1, 2.*

² *Matt. x. 23.*

this, that the sure marks that He was the Coming One, the Christ, were just the very works which had awakened his (John's) surprise. "Go and tell John what ye hear and see. The blind receive sight, the lame walk, lepers are cleansed, deaf persons have their hearing restored, dead ones are raised up, and the poor are evangelized." It was a good reply, not only on its own merits but from the point of view of Old Testament prophecy, as it claimed for Jesus as marks of his Messiahship some of the most outstanding features in the picture of the Messianic era drawn by that very prophet from whom John took his own watchword: "The voice of one crying in the wilderness, Prepare ye the way of the Lord."¹ It ought to have had great weight with the Baptist, and have led him, on reflection, to see that the conception he had formed of the Messianic vocation was a very one-sided one. Let us hope that it had this effect on his mind, and brought to his weary heart the comfort of feeling that his life-work had not been a mistake originating in a noble hallucination and ending in smoke. As for us moderns, what value can we attach to the message sent back to the imprisoned prophet? Happily we are relieved from the necessity of arguing in behalf of the authenticity of the message, as even naturalistic critics accept it as, on the whole, a genuine, *logion* of Jesus. Only they think the works enumerated are not to be interpreted literally, but rather are to be regarded as the spiritual effects of Christ's preaching on receptive souls. It was spiritual effects which the prophet described in figurative language,

¹ Comp. Isaiah xxxv. 5, 6 xlii, 7 ; lxi.

and it was spiritual effects which Jesus reported in the same poetic style. The people, blinded by Phariseism, had recovered spiritual vision, the (morally) leprous publicans had been cleansed, the spiritually dead who had been occupied in burying their dead had been raised to a new divine life.¹ In one respect only will modern naturalism allow the so-called miracles to be real objective physical facts, viz. in the case of those healings which were wrought by what Mr. Matthew Arnold calls "moral therapeutics," a department of medical science which he thinks has not been sufficiently studied.² All the unbelievers in miracles-proper believe that Jesus wrought such cures. Renan expounds the theory of moral therapeutics very naïvely. "Who will dare to say," he asks, "that in many cases where the injuries were not serious the contact of an exquisite person is not worth all the resources of pharmacy? The pleasure of seeing Him heals. He gives what He can—a smile, a hope, and that is not vain."³ Obviously this limitation of the physical effects of Christ's ministry to the cures wrought by "moral therapeutics" is due to speculative prepossession. Apart from such prepossession there is no reason for doubting the objective reality of all the works enumerated in the reply of Jesus to his forerunner. But while we say this, we cordially admit that, after all, the most convincing mark of Messiahship is that which comes last in the list,—"the poor are evangelized;" we do not object even to the proof of its supreme importance in the view of the speaker Himself which has been drawn from the order

¹ So Keim, "Geschichte Jesu von Nazara," Band ii. p. 360

² "Literature and Dogma," p. 143. Fourth Edition.

³ "Vie de Jesu," p. 260.

in which the verbs "see" and "hear" stand, "hear" coming before "see" ("the things which ye hear and see.").¹ The evangelization of the poor was really the divinest thing in Christ's ministry, the most original phase thereof, and the phenomenon which most convincingly shewed that a new thing, destined to make all things new, had appeared in the world—the religion of humanity, the universal religion. In this respect the evangelization of the poor was similar in import to the evangelization of the "publicans and sinners;" was, in fact, the same phenomenon on a different side. "The poor" means man stripped of all adventitious conventional distinctions, reduced to his primary elements, which are common to all men. Therefore the religion which concerned itself about the poor thereby announced itself as a universal religion, a religion for all mankind, and for all men on equal terms. Such a religion is surely Divine; but such a religion, when first it made its appearance, could not but seem a very strange and startling phenomenon; and therefore it is no wonder, after all, that not only narrow-hearted Pharisees, but even the nobler-minded John, should be at a loss to know what to make of it.

Having recounted rapidly his mighty works, Jesus appended the reflection, "And blessed is he whosoever shall not be offended in me." We are not to find in the words traces either of harshness towards John, or of wounded feeling in the speaker. The tone of compassion rather than of severity or soreness is audible in the utterance. Jesus felt keenly how much John missed by being in such a state of

¹ Keim, "Geschichte Jesu," ii. p. 359, presses this point. In Luke vii. 22 the verbs occur in the reverse order.

mind, that that in his own work which was most godlike was a stumbling-block to him. Translated into positive form the reflection means, "Blessed are they to whom the mercy and the grace of which I am full, and whereof my ministry is the manifestation and outflow, are no stumbling-block but rather worthy of all acceptance." In Christ's view, the kingdom of heaven He preached was, above all things, a kingdom of grace—a gift, a boon from a loving Father to weary heavy-laden men; and He believed they were truly blessed who regarded it in that light, and welcomed it as such. The word blessed (*μακάριος*) was one He used to denote rare felicity, or heroic virtue as the moral condition of the enjoyment of such felicity: Blessed are the poor, the mourners, the pure in heart, for theirs is the kingdom, they shall be comforted, they shall see God. "If ye know these things, happy [*μακάριοι*] are ye if ye do them." He thought the term not inapplicable to the case of those who neither shut their hearts to the kingdom of grace, like the Pharisees, nor stood in doubt of it, like the Baptist, but gave it prompt and enthusiastic welcome. The occasion was worthy of the sacred solemn word. "Blessed, I say emphatically, is he who is not offended in me, the King of grace, the Son of man, brimful of redeeming compassion, the friend of the poor, the publicans, the sinners." In saying this Jesus simply proclaimed his own profound sense of the absolute value and incomparable importance of the new thing that had come down from heaven to earth, and his unwavering conviction that He was in the true God-appointed Messianic path. When he went on to say of John

that, notwithstanding all his greatness, the least in the kingdom was greater than he, He was merely repeating the same thought in a different form of words. In either case it was not disparagement or censure of John that was intended ; but proclamation of the priceless worth of that whereof he and so many others stood in doubt. To be pitied is he whose prepossessions and prejudices are such that he cannot appreciate the characteristics of the new era ; to be congratulated is he, however insignificant otherwise, who can appreciate these and experience a thrill of joy as he witnesses their manifestation. Such, we take it, is the simple import of the words, "blessed is he who is not offended in me."

ALEX. B. BRUCE.

THE BOOK OF JOB.

III.—THE FIRST COLLOQUY. (CHAPTERS IV.—XIV.)

(3) BILDAD TO JOB. (CHAPTER VIII.)

BILDAD restates the argument of Eliphaz ; but he both gives it a new edge and clearness and puts it on another basis. Like Eliphaz, he affirms the law of the Divine Providence to be that it renders good to the good and evil to the evil,—*malis male, bonis bene* ; but he enunciates this law with more force and in a harsher tone. Eliphaz, whom we have conceived as a man of the prophetic order and spirit, in entire accordance with that conception of him had based his conclusion on oracles and visions ; but now Bildad—the sage, who leaned much on the ancient and proverbial wisdom of the East, in entire accordance with that conception of his character and

bent bases the same conclusion on the traditions of the fathers. In Verses 2-7 he states this law of the Divine Providence, and applies it to the case of Job; and in Verses 8-19 he confirms his statement of it by an appeal to the wisdom of the ancients, a wisdom leisurely gathered from their long experience and verified by the experience of subsequent generations. Thus to the voice of divine oracles, cited by Eliphaz, he adds the voice of universal human experience; so that once more Job finds both Heaven and earth arrayed against him.

CHAPTER VIII.

1.—*Then answered Bildad the Shuhite and said :*
 2. *How long wilt thou speak thus,*
And how long shall the words of thy mouth be a boisterous storm?
 3. *Doth God wrest judgment?*
Doth the Almighty wrest justice?
 4. *Though thy sons have sinned against Him,*
And He hath given them over to their own offences,
 5. *If thou wouldest seek unto God,*
And make supplication unto the Almighty,—
 6. *If thou art pure and upright,*
Then will He wake up in thy behalf
And restore the habitation of thy righteousness,
 7. *So that, though thy beginning be small,*
Thy end shall be very great.
 8. *For ask now of the former generation,*
And apply to the wisdom of their forefathers :—
 9. *For we are but of yesterday and know nothing,*
Because our days on earth are but a shadow :—
 10. *Shall not they teach thee, speak to thee,*
And well forth proverbs out of their hearts ?
 11. *Can the papyrus grow where there is no marsh,*
Or the rush wax large where there is no water ?
 12. *While yet in its greenness, and though it be uncut,*
It withereth before any other herb :
 13. *So fareth it with all that forget God,*
And thus shall the hope of the impious perish.

- 14. *His hope is cut in sunder ;
His trust—a spider's web ;*
- 15. *Though he lean on his house, it will not stand ;
Though he grasp it, it will not endure.*
- 16. *He swelleth with sap in the sunshine,
And his suckers shoot forth over the garden ;*
- 17. *His roots twist through the mould,
He looks down on a house of stones.*
- 18. *But when God destroyeth him from his place,
Then it denieth him [saying], “ I never saw thee.”*
- 19. *Behold, this is the joy of his course,
And out of his dust shall others spring up.*
- 20. *Behold, God will not spurn the perfect,
Nor take evil-doers by the hand.*
- 21. *When He filleth thy mouth with laughter,
And thy lips with song,*
- 22. *They that hate thee shall be clothed with shame,
And the tent of the wicked shall perish.*

He commences, as Eliphaz had done before him, by rebuking the wild passionate outcries of Job (*Verse 2*), and declares his words to be empty as the wind and vehement as a boisterous storm,—noisy, irrational, injurious. He quite understands, however (*Verse 3*), that by his wild vehement words Job intends to impugn the justice of God, and that he has impugned it unreasonably and intemperately ; and therefore he declares the utter impossibility of any departure from justice in the almighty Ruler of the world. The Judge of all the earth *must* do right ; for *Him* to do wrong is and must be impossible : or how should the earth have endured so long ? As he cannot for a moment admit that Job's misery springs from the inequity of God, he can only attribute it to the iniquity of man. And hence (in *Verses 4-7*) he restates the law, that it is well with the righteous and ill with the wicked, with that

incisiveness and harshness to which I have just referred. He has no ground but conjecture and dogmatic inference for charging the children of Job with a guilt that deserved destruction ; but he forgets that simply

to vouch this is no proof
Without more certain and more overt test
Than these thin habits and poor likelihoods

do prefer against them. He confidently assumes and bluntly affirms their guilt ; the argument in his mind seeming to be, "All who die a sudden and dreadful death are great sinners ; thy sons have died a sudden and dreadful death : therefore they were great sinners." So confident is he in his assumption that (in *Verse 4*) he set forth their doom in a singularly energetic and expressive phrase,—

Thy sons have sinned against Him,
And He hath given them over to their own offences ;

or, literally, "*He hath delivered them up into the hands of their guilt*," making, that is, their very sin their punishment, judgment treading on the very heels of offence. It is but another application of the same providential law which we have in *Verses 5-7*. Here Bildad frames two hypotheses about Job : "If you have sinned, as well as your sons, yet by seeking unto God, by confessing your sins to Him and supplicating his mercy, He will yet forgive and bless you ;" and, on the other hand, "If, as you affirm, you are pure and upright, God will soon wake up in your behalf, and not only restore the habitation in which your righteous life has been passed, but will also bless your latter end far more than your beginning."

The point Bildad labours at throughout is to uphold the conclusion that, as God is just, good must come to the good and ill to the evil. And he states and applies this conclusion honestly, harshly even, bearing in mind perhaps Job's declared respect for frank and "honest rebukes" (Chap. vi. 25). No doubt, as has been pleaded in his behalf, he states his conviction of the guilt of Job and his sons hypothetically, and, so far as his mere words go, might be assuming it only for the sake of his argument; but neither is there any doubt that he did assume their guilt in his own mind, and meant to imply that they had received nothing more than their due. And we may say of him, I suppose, (1) that, if he was honestly convinced that their calamities were only the due reward of their guilt, it was friendly, not unfriendly, of him to say so; and (2) that it would have been still more friendly of him to say so frankly than to insinuate it in hypothetical forms of speech.

To sustain his conclusion, to bear him out in upholding the equity of the Divine Providence, he calls in the aid of Tradition; he appeals not simply to the ancestors of living men, but to *their* ancestors: he gets back as near to the original fountains of thought as he can, believing apparently that wisdom, like good wine, is the better the longer it has been kept. He quotes (*Verses 11-18*) three antique sayings or proverbs—that of the papyrus, that of the spider's web, and that of the gourd; and all these are probably derived from a traditional literature of the extremest antiquity. At the same time I cannot but think that these proverbs have passed through

the Poet's own mind and have been embellished by it; for they bear the mark of his characteristic elaboration and finish. So many of the words in this passage, moreover, are Egyptian, or of Egyptian derivation, that probably we shall not err in inferring that the ancients whom Bildad is made to quote were Egyptian sages who flourished before Moses floated on the Nile, or perchance even before Abraham went down into Egypt. Assuredly the Poet shews, throughout his work, an intimate and singular familiarity with the customs and arts of Egypt; assuredly also there are now in the libraries of Europe many Egyptian *papyri* of the remotest antiquity on which ethical sayings and picturesque proverbs are inscribed. And, therefore, it is not unreasonable to assume, from the free use of Egyptian words in this passage, that here too we have ethical and pictorial sayings culled from the experience of ancient Egyptian sages.

To these Bildad appeals—alleging (*Verse 9*) that the men of his own time had so brief a span and were so far removed from the origin of things, that they “knew nothing” compared with the leisurely ancients, whose days on earth were so much longer and who stood so much nearer to the original fountains of wisdom. They, he says (*Verse 10*), will give us words “*out of their hearts*,” i.e. words tested and elaborated by the meditation of many years, words summing up their whole observation and experience of human life, and not mere windy nothings, like those of Job, thrown out at the mere impulse of the passing moment.

The first proverb, that of the papyrus (*Cyperus*

papyrus), is elaborated in *Verses 11-13*. This water-rush, or reed, the Arabs still call by its old name “*Babeer*,” of which *papyrus* is the Latin and *paper* the English form. The *papyrus* springs up in marshes and in the borders of streams and canals, where the water soon dries up in the fierce summer heats ; the finest of grasses, it often withers away in its first beauty. Side by side with it grows “the rush”—or, as Job calls it, the *âchu*, an Egyptian, not a Hebrew, word—probably the edible rush (*Cyperus esculentus*), since the same word is used in *Genesis xli. 2*, where cattle are described as feeding on it.¹ The moral of the proverb is multiform. As the various kinds of *Cyperus* depend on the water they suck up, so the life of man depends on the favour of God. While that endures, he flourishes and luxuriates. When it is withdrawn—and it always is withdrawn from the wicked—he withers away ; there is no need to cut him down or strike him down : it is enough that he is no longer cherished and sustained by the Divine grace.

The second proverb, that of the spider’s web, is elaborated in *Verses 14 and 15* ; where the hope, the self-confidence, of the wicked is compared to a web cut in sunder, or cut asunder from its main support. In vain the spider flings his weight in this direction or that to balance it ; in vain he grasps it with his claws to steady or guide it as it trembles in the wind ; his struggles are useless and desperate ; his shattered domicile falls into ruin and decay, and he partakes

¹ In *Verse 11* no less than three words in the Original—the words for “*papyrus*,” “*grass*,” and “*rush*”—are Egyptian, and countenance the hypothesis of the Egyptian origin of these proverbs or parables.

its fate. The spider's web, though it be so flimsy, is here called a house; so is it also in the Coran (Sura xxix. 40), where we find this singular passage: "The likeness of those who take to themselves guardians instead of God is the likeness of *the spider* who buildeth her *a house*; but, verily, frailest of all houses is the house of the spider. Would that they knew this!" Possibly the inspired Poet had the same thought in his mind as Mohammed, and meant to suggest that, however solid and spacious the abode of unrighteousness may look, it is flimsy and fragile as the web of the spider.

The third proverb, that of the gourd, is elaborated in *Verses 16-18*. We infer that some kind of creeper, bine, or gourd, such as springs up with the most astonishing rapidity and luxuriance in the East, is here described from the very terms of the description. But it should be observed that the Poet never names it. The fact is that, in this last proverb, the moral breaks through the simile, or fable, all the way along; from the very first the inner spiritual sense is blended with the figure in which it was to be conveyed. The "he," the nominative of the passage, is not the gourd, or creeping plant, but the wicked man who is compared to it; it is *his* course which is described in terms suitable to that of the gourd. If we take the pains to disentangle the fable from the moral, what it comes to is this: The unrighteous man is like a quick-springing luxuriant bine or weed, which grows green with sap in the sunshine, shoots out its suckers on every side, strikes down its roots into the fertile mould, and regards with special pride the fact that it has "a house of stones," *i.e.* that its roots are twisted

round stones and its soft easily broken stem protected by them ; in short that it has been lucky enough to spring up amid and under a pile of stones which shelter and guard it, and even feed and cherish it by retaining and reflecting the heat. But when it is plucked up, it leaves no trace behind it ; the very spot in which the worthless parasite shot up is ashamed of it, and denies all knowledge of it. So the bad bold man builds up his fortunes rapidly, thrives in the warm stimulating rays of prosperity, flatters himself especially on the solid reality and stability of his possessions ; but when his good fortune suddenly vanishes, when the blow falls that impoverishes and exposes him, the very society which cherished him and contributed to his success grows ashamed of him and denies all complicity with his frauds and crimes.

“ This,” says Bildad (*Verse 19*), with keen sarcasm, “ is the joy of his course,”—so base, so evanescent, conducting to so shameful an end ; his lusty growth is but for a moment, and dies away to make room for fairer and more fruitful growths ; the sinner’s place is soon filled up and his very name forgotten.

And then, in the closing verses of the Chapter (*Verses 20-22*), he turns to Job, and applies these parables of ancient wisdom to his case. Not by complaining of the law of Divine Providence, but by complying with it ; not by vainly craving that it were other than it is, but by accommodating himself to it and availing himself of it, will he regain health, wealth, and peace. God will neither spurn him if he does well, nor grasp him by the hand—to sustain him—if he does ill ; but if he be or become perfect, *i.e.* of

a single and obedient heart, then God will yet fill his mouth with laughter and his lips with song, so that all who hate him shall be covered with shame.

On the whole what Bildad says is true enough. Where he errs is in supposing that he holds the whole truth, in assuming that there were not more things in heaven and earth than he had even dreamed of in his narrow philosophy. It is true that good comes to the good and evil to the evil ; but it is also true that what is terribly evil in itself comes to the good, in order that it may conduct them to a larger and diviner good ; and that what is most graciously and undeservedly good comes to the evil, in order that they may be persuaded to renounce that which is evil and cleave to that which is good. Had he known this, Bildad would not have so hastily and harshly concluded either that the affliction of Job was the punishment of some unknown sin, or that the death of his children was the natural and inevitable result of some secret and untraceable guilt.

At the same time it is difficult to escape the impression that Bildad was a little disingenuous throughout his speech. In considering Verses 4-7 we saw that he veiled his entire conviction of the guilt of Job and of his children under hypothetical forms of speech ; and in Verses 20-22 we find him hiding his conviction of Job's guilt under similar forms. There can be no doubt that he was inwardly and entirely persuaded that the calamities which had fallen on Job were the consequence and the punishment of his sins ; that he entertained little hope, no hope, for him until those sins were confessed and removed, for to that conclusion the whole drift of his argument steadily

points; but he assumes a hope he does not really feel, and in a somewhat jaunty and insincere tone promises the afflicted patriarch a happy issue out of all his trials.

(4) JOB TO BILDAD. (CHAPTERS IX. AND X.)

Bildad had given new weight and edge to the accepted dogma of his time, that, in all the vicissitudes of their earthly lot, men receive the due reward of their deeds. Thinking, in Shakespeare's expressive language, to "patch grief with proverbs" he had adduced in proof of his thesis the sayings received by tradition from the sages of the antique world,— "with a little hoard of maxims preaching down a sufferer's heart." But Job resents this attempt to array against him the wisdom of antiquity. He refuses to be "proverbed with grandsire phrases." He flames out with the keenest indignation against the dogma which Bildad had supported with ancient saws, of which he finds in Job a modern instance. He will have none of it. There is no comfort in it, and no truth.

In form, his reply to Bildad closely resembles his reply to Eliphaz: in both he first meets the argument of the Friends, and then, breaking away from the narrow round of thought in which they revolved, he pours out his very soul in impassioned expostulation and appeal to God, his real, though unseen, Antagonist. His answer to the argument of Bildad is twofold: first (Chap. ix. 2-21), he affirms that, even if it were true that the providence of God is strictly retributive, *that* would bring no comfort to him, since, however righteous he may be, it is impos-

sible for man to prove and maintain his righteousness as against the Almighty: and, second (Chap. ix. 22-35), he affirms that this assumed law of Providence is not its true, or at least that it is not its sole, law, since experience shews that the guiltless and the guilty are destroyed alike. Chapter x. contains the passionate expostulation with God, which Job finds on the premises he has laid down in Chapter ix.

CHAPTERS IX. AND X.

CHAP. IX. 1.—*Then answered Job and said:*

2. *Of a truth I know it is thus :*
3. *But how shall man be just with God ?*
3. *Should he choose to contend with Him,*
3. *He cannot answer Him one charge of a thousand.*
4. *Wise of heart and mighty in strength,*
4. *Who hath braved Him and been safe,*
5. *Who removeth the mountains or ever they be aware,*
5. *Who overturneth them in his fury ;*
6. *Who shaketh the earth out of her place,*
6. *So that her pillars rock ;*
7. *Who commandeth the sun and it doth not shine,*
7. *And setteth his seal on the stars :*
8. *Who alone boweth down the heavens,*
8. *And strideth on the heights of the sea :*
9. *Maker of the Bear, the Giant, and the Cluster,*
9. *And the Chambers of the South :*
10. *Doer of great things past finding out,*
10. *And wonders that cannot be numbered.*
11. *Lo, He crosseth me, but I see Him not,*
11. *And sweepeth past, but I do not discern Him.*
12. *Lo, He snatcheth away ; who can withstand Him ?*
12. *Who shall say to Him, ' What doest Thou ? '*
13. *God restraineth not his fury,*
13. *Even the haughtiest bow beneath it ;*
14. *How much less can I answer Him,*
14. *And choose out my words with Him*
15. *To whom, though innocent, I would not reply,*
15. *I could but make supplication to my Adversary.*

16. *Were I to call on Him, and He to answer me,
I could not believe that He had hearkened to my voice ;
For He breaketh me with tempest,
And multiplieth my bruises without cause :*

17. *He will not suffer me to fetch my breath,
But surfeitteth me with bitterness.*

18. *'Is it a trial of strength ? Here am I then !
Is it a trial of right ? Who then will impeach me ?'*

19. *Should I justify myself, my own mouth would condemn me
Should I say, 'I am perfect,' it would wrest my plea.*

20. *Were I perfect, I should not know it,
I should despise myself.*

21. *It is all one ; therefore will I say it :
The guiltless and the guilty He destroyeth alike.*

22. *When the scourge slayeth suddenly,
He laughs at the temptation of the innocent.*

23. *The earth is given into the hand of the wicked ;
He veileth the face of its judges :
If not He, who then is it ?*

24. *And my days are swifter than a courier ;
They flit away ; they see no good :
They shoot past like skiffs of reed,
Like an eagle swooping on its prey !*

25. *If I say, 'I will forget my care,
Leave my sad faces and look brightly,'*

26. *I think with terror of all my woes :
I know Thou wilt not clear me.*

27. *If I must be guilty before Thee,
Why should I weary myself in vain ?*

28. *Were I to wash myself in snow-water
And cleanse my hands with potash,*

29. *Thou wouldest still plunge me into a ditch,
So that my very garments should abhor me.*

30. *For He is not a man as I am, whom I might answer,
That we should come together in judgment ;*

31. *There is no arbiter between us,
To lay his hand on us both,*

32. *Who would remove his rod from me,
So that the dread of Him should not overawe me :*

33. *If there were, I would speak and not fear Him,
For I know no cause to fear.*

CHAP. X. 1. *I loathe my life !*
I will give loose to my complaint ;
In the bitterness of my soul will I speak :

2. *I will say unto God, 'Do not condemn me ;*
Shew me wherefore Thou contendest with me :

3. *Is it meet that Thou shouldst oppress,*
That Thou shouldst despise, the work of thy hands,
And shine on the council of the wicked ?

4. *Hast Thou eyes of flesh,*
Or seest Thou as man seeth ?

5. *Are thy days as the days of man*
And thy years as his years,

6. *That Thou searchest after my fault*
And makest inquisition for my sin,

7. *Though Thou knowest I am not guilty,*
And that none can deliver me out of thine hand ?

8. *Thy hands have wholly fashioned and formed me,*
Yet dost Thou swallow me up !

9. *O remember that Thou hast moulded me like clay ;*
And wilt Thou bring me to dust again ?

10. *Didst not Thou pour me out like milk,*
And curdle me like whey,

11. *Clothe me with skin and flesh,*
And with bones and sinews knit me together ?

12. *Thou hast granted me life and favour,*
And thy care hath guarded my breath :

13. *But Thou wast hiding these evils in thine heart ;*
That this was thy purpose I know.

14. *Had I sinned, Thou wouldest have marked it*
And not have absolved me from my guilt.

15. *Had I done wickedly, alas for me !*
Or were I righteous, I would not lift my head,
Sated with shame and conscious of my misery ;

16. *For should I uplift it, Thou wouldest hunt me like a lion,*
And once more shew Thyself mighty upon me ;

17. *Thou wouldest bring fresh witnesses against me,*
And redouble thine anger at me,
[Charging] with host on host against me.

18. *Why didst Thou bring me forth from the womb ?*
Would that I had breathed my last and no eye had seen me !

19. *O to have been as though I had not been,*
To have been carried from the womb to the grave !

20. *Are not my days few? Forbear then,
And turn from me, that I may know some little comfort*
21. *Before I go, to return no more,
Into the land of darkness and of the blackness of death.*
22. *A land of gloom, black as the blackness of death,
Where there is no order, and the light is darkness.'*

He commences his argument (Chap. ix. 2-4) with an ironical admission of the law, or principle, for which Bildad has contended. "God is just? Of course He is! And favours the just? Of course He does! But if it were not so, how should any man prove himself in the right against an omnipotent Adversary? If, aggrieved by apparent injustice, he should wish to call God to account, he cannot answer one in a thousand of the subtle charges which infinite Wisdom might invent against him, or stand for a moment against the oppressions with which infinite Power might assail him."

As the thought of the power of his Divine Adversary rises before his mind, Job is fascinated by it; he cannot detach his mind from it, but passes into a description of the majesty of God, both in the natural and in the human world, which seems to have no bearing on his immediate purpose until we remember that in the resistless power of God he finds a proof of the utter helplessness of any attempt to vindicate himself when God chooses to contend with him. As he glances round the universe, looking for succour or for some suggestion of hope, he sees on every side the operations of a boundless and inscrutable Force, and this force that of Him who is turned to be his foe. How can he hope to stand against One who (*Verse 5*), instantly, unexpectedly, without note of warning, removes and overturns

even the solid mountains from their very base; who (*Verse 6*) convulses the trembling earth so that she leaps out of her place, and the very pillars on which she is built rock to and fro; who (*Verse 7*) intercepts the light of the sun with disastrous eclipse, so that it can no longer scatter its beams on the craving earth, and seals up the stars with dark rolling clouds, so that they no longer shine; who (*Verse 8*) blends sky and sea together in the wild tumult of the storm: and who afflicts the affrighted universe with the terrors of earthquake, eclipse, and tempest, not according to any stedfast and calculable law, nor for any beneficent purpose that men can trace, but simply because (*Verse 8*) He strides through the universe in a causeless and capricious (*Verse 6*) "fury"? How can he, a frail and burdened man, hope to contend with, to exact justice from, the Great Maker of the starry constellations (*Verse 9*) which burn in the high vault of heaven? And here he singles out for special notice the constellations known to the Hebrews as *ăsh*, *kesîl*, *kimâh*, to us as the Bear, Orion, and the Pleiades—the Bear a constellation of the northern, Orion of the southern, and the Pleiades of the eastern sky; and "the Chambers of the South," *i.e.* the vast spaces and starry groups of the unseen southern hemisphere, of which, as he has not seen them, he cannot speak more particularly.

In *Verse 10* he winds up his description of the Divine Majesty with a sentence taken from the lips of Eliphaz (Chap. v. 9),—

Doer of great things past finding out,
And wonders that cannot be numbered;

but, whereas Eliphaz had used the boundless and

inscrutable power of God as an argument for his justice and beneficence, Job uses it to vindicate the utter hopelessness of withstanding Him, whether He be just or unjust, gracious or furious.

In *Verse 11*¹ Job passes from nature to man, he himself, with his pains and wrongs, being the link of connection, and proceeds to argue that in the human, as in the natural, world God is irresistible, inexplicable, at times even despotic.² It is impossible to strive with Him on fair and equal terms, impossible therefore to win a suit against Him, whatever the goodness of one's cause. Whether God be the appellant and take the initiative (Verses 12-15), or man (Verses 16-21), the issue is the same; by his mere power, apart from all questions of right, God must and does prevail: man has no chance against Him.

What Job feels in his own case (*Verse 11*) is that God makes his presence felt in the human lot, in his own lot, in precisely the same sudden, vague, and incomprehensible, the same capricious and destructive, way as in the physical universe. He is aware that God has been with him only by the traces of his anger, only by the cold obscuring shadows that attend Him, only by the calamities and miseries He leaves behind Him. He cannot see *Him*, nor discern the meaning of what He does. God *sweeps past* like the Spirit described by

¹ *Verse 11.*—“Lo, he *crosseth* me.” The Hebrew verb is ambiguous. Ewald translates it, “He *goes by* me;” Gesenius by “He *assails* me;” and it has long been debated whether the word should be taken in a general or in a hostile sense. By rendering the phrase, “He *crosseth* me,” I have tried to preserve the ambiguity of the Original.

² Note especially verse 13, and compare it with verse 5.

Eliphaz,¹ and produces the same profound impression of fear and mystery. Eliphaz may see a dim Shape and hear an oracular Voice ; but for his part no such favour is accorded *him*, no form melts into and out of the air, no oracular hum or whisper is heard. Who can grapple and contend with an Opponent at once so impalpable and so mighty ?

This impossibility, the impossibility of getting justice when the Almighty is one of the litigants, he elaborates in two brief dramatic scenes in which the Almighty is alternatively appellant and defendant. First, he takes God as the assailant, and complains that if the Almighty opens the attack, if He "snatches away" from man aught that is his, no resistance is possible, no remonstrance even, and all help is vain ; his fury is not to be restrained or recalled : it sweeps on like a storm, or an overflowing torrent which bears down all before it, and carries desolation in its track.

Verse 13.—"Even the haughtiest bow beneath it" is but a poor rendering, a pale reflexion, of the Original. In the Hebrew there is either an historical or a mythological allusion which has not as yet been clearly recovered. Many expositors render the phrase by "*Egypt and its allies*," or "*the allies of Egypt*," bow under it ; for the literal rendering of the disputed phrase is "*the helpers of Rahab*"—Rahab being a Biblical and typical name for Egypt. And if that rendering be adopted, the allusion would be either to the discomfiture of Egypt and its political allies when the wrath of Jehovah was kindled against Pharaoh for refusing to let

¹ The same Hebrew word is used here and in Chap iv. 15.

his people go ; or to the powers of evil summoned to the help of Egypt by the enchantments of the magicians. But such an allusion to an historical event, and especially to an event of the Hebrew story, is alien to the spirit and manner of this Poem, which touches only on pre-Israelite events, only on the primeval and universal traditions of the race. It is better, therefore, to read "*the proud helpers*," or "*the helpers of pride*," or "*the haughtiest* ;" in short, to adopt some general form of expression which conveys the thought that all who, in the pride and haughtiness of their hearts, interpose between the Almighty and the objects of his displeasure court an assured overthrow. Even this reading, however, rests in all probability on an obscure allusion, the exact force of which we cannot yet determine, to a primeval tradition which obtained throughout the ancient East. The germ of it is found in all Oriental literatures, and is fully developed both in the Hindoo and the Egyptian mythologies. In substance it is to the effect that some arch-rebel, some personified principle of evil, some such personage, in short, as the Satan of the Prologue, aided by a great company of "helpers," or "allies"—what we call "the devil and his angels," broke out into mutiny against God, or the gods ; that these powers and principalities of darkness long maintained their warfare against the Powers of light and righteousness, but either were, or are yet to be, finally and irrevocably overthrown. It is pretty generally admitted by the latest and most learned expositors that there is an allusion in Job's words to these "spiritual wickednesses in

high places ;" but to convey that allusion in any sufficiently terse and pregnant phrase, which shall not mislead the reader, is a feat not yet accomplished.¹

verses 14, 15.—But if these mighty and monstrous powers of darkness could not cope with the Maker of the stars, how shall Job contend with Him ? how confute his arguments and rebut his pleas ? However innocent he may be, and however conscious of his innocence, he could not argue with *Him* as with an equal ; he could only hope to move so powerful an Adversary by humbling himself before Him, by asking grace, not by claiming rights.

In *verses 16–20* Job works out his second conception of God as *defendant* in a suit. He assumes, not that God advances some claim on him, but that he asserts a claim on God. "If," he says, "strong in the conviction of the righteousness of my claim, I should venture to enforce it, if I were to cite Him into court, and He were to come, I could not believe that He had come at my summons, or that He would listen calmly to my pleas. No ; enraged by my audacity, He would come in a whirlwind, come to multiply my bruises till I could not fetch my breath, come to riot and exult in the consciousness of irresistible irresponsible power—as who should say, 'Aha, aha ; you have challenged me ! Is it to a trial of strength ? Here I am ! Is

¹ If any of my readers fancy they have solved this difficult problem I shall be glad to hear from them. And perhaps I may be permitted to add that, as this Commentary on Job has already occupied me, at intervals, for the last twelve years, and is likely to be the chief task of my life, *I shall be very thankful* for corrections or helpful suggestions on any part of it.

it on a question of right? Who will dare impeach *Me!*—so that, confused and overborne, my own mouth would stammer out my condemnation, and, knowing myself to be guiltless, I should nevertheless confess myself to be guilty."

Verse 21 is so abrupt and broken an utterance that it is difficult to determine its meaning and connection of thought. Literally rendered it runs: "*I perfect; I know not my soul; I loathe my life.*" Some interpret these sighs thus: "I am perfect or guiltless; it may cost me my life to assert my innocence, but I do not know," i.e. do not value, "my soul" or life,—I do not set my life at a pin's fee, as Hamlet phrases it: "nay, I loathe my life, and recknot how soon I lose it. Therefore I *will* assert my innocence, come what may." Others, and as I think with more reason, regard this Verse as an expansion of Verse 20, and read it as meaning: "Were I never so innocent, I should not care to assert my innocence, since God with his infinite subtlety would be able to wrest from my very plea charges that I could not refute, so that I should stand in doubt of myself. Therefore, I loathe my very life, and would fain be quit of it."

But whatever may be the sense of Verse 21, there can be no doubt that in *Verse 22* Job shifts his ground. Hitherto he has been arguing that even if Bildad's doctrine of retributive Providence were true, it would yield him no comfort; now he argues that the doctrine itself is questionable and even untrue. Of what use was it for him to stand up for his innocence when the guilty and the guiltless were

alike destroyed by the very Providence of whose equity Bildad had boasted ? Obviously the sense of his own impotence when contrasted with the omnipotence of God has driven him desperate for the moment. He is even conscious of his own recklessness, as we may see from the opening words of the verse: "It is all one," *i.e.* "It is all one to me whether I live or die ; and therefore I will say out openly that, so far from preserving the good and punishing the wicked, God strikes indiscriminately at good and bad alike, both equally fall before the fury of his power." A terrible saying ; and yet is it not true to those who cannot see beyond the verge of the grave ? Is it not true that, as God causeth his rain to fall and his sun to shine on the just and on the unjust, so also "the same fate befalleth the righteous and the wicked" ¹ A terrible saying ; and yet it is followed by sayings still more terrible. For, in *Verse 23*, Job affirms that when any indiscriminating scourge—as famine, or pestilence, or war—falls alike on bad and good, God is not simply indifferent ; He "laughs," laughs scornfully and derisively, at "the temptation" to distrust and despair which this grave injustice quickens in the heart of the righteous. Nay, more ; in *Verse 24* he affirms that God puts the righteous at an absolute disadvantage as compared with the unrighteous, giving over the earth into the hand of the wicked, committing the administration of public justice to men whose faces He has veiled so that they cannot discern between good and evil, so that they aggravate the misery of an inequitable Providence by legalizing oppression and

¹ Ecclesiastes ix. 2.

wrong, “framing mischief *by a law*.” There may be an afterthrob of misgiving in the final clause of the verse: “If not he, who then is it?” as if Job, looking on the universal scene of injustice with baffled intellect and bewildered eyes, and feeling that the fact of injustice was undeniable, suddenly demanded of himself whether it could be traced to any other source, whether any one but God could be made responsible for it; but most commentators are agreed that the clause is to be taken simply as an assertion that only God could be answerable for the prevalence of wrong and misery, since only He could possibly have produced or permitted it on so large a scale.

And this conclusion seems confirmed by the Verses which follow. For now Job once more singles himself out from the throng of men and adduces himself as an instance and proof of the moral disorder and inequity of human life. In *Verses 25 and 26* he compares his life to that which is swiftest on land, on water, and in the air; to the courier posting with his despatches in breathless haste, to the light papyrus skiff¹ skimming over the surface of the stream, and to the eagle swooping on its prey. Yet, brief as his life is, it has been cut short, it has been withered in its prime, so that he is both hopeless of any future

¹ The Hebrew word for “swift ships,” or “skiffs of reed,” occurs only in this passage. It is probably a foreign word with which our Poet enriched his language. A kindred word (*abatu*), which also means ships or boats, is found on the Deluge tablets and elsewhere in the Assyrian inscriptions; but probably, as a kindred word in Arabic indicates, it means light boats constructed of papyrus reeds, such canoes as were made on the Nile, and so made as to fold together that they might be the more easily carried past the cataracts.

happiness and denied even a moment's respite from his misery.

Bildad (Chap. viii. 21 and 22) had suggested that brighter days, days of mirth and prosperity, might yet compensate him for his sufferings. But Job despairingly replies to these suggestions of hope, that he dare not yield to them. If (*Verses 27-29*) he does cherish such bright gleams for an instant, they darken and die away in a new access of agony. A moment's reflection suffices to convince him that, since God has determined to hold him guilty, his mourning will never be exchanged for joy. Why, then, should he weary himself with vain endeavours to alter the unalterable, because causeless, determination of God? Why "trouble deaf heaven with his bootless cries?" If he *must* be guilty before Him, to what end shall he seek to purge himself of his unknown offence, or even to refute a baseless allegation? His feeling is,—

It will help me nothing
To plead mine innocence ; for that dye is on me
Which makes my whitest part black :

and in *Verses 30 and 31* he expresses this feeling under the most homely but emphatic figures. "A stronger cleansing effect is attributed to snow than to ordinary water. In Lockman's fable the black man rubs his body with snow in order to make it white."¹ "Potash," again, is a vegetable lye, or alkali, still used in the East. Palgrave, in "Central Arabia," says : "After dinner we washed our hands with potash, or *kalee* (whence our own 'alkali') the ordinary cleanser of Nejed." But Job is per-

¹ Umbreit *in loco*.

suaded that even should he wash with snow-water and potash, even, that is, should he betake himself to the most extreme and effective method of self-purification, he shall never be pure in God's sight,—not because of any extraordinary guilt on his part, but because of the strange inexplicable determination of God to hold him guilty. However he might seek to cleanse himself, God would instantly plunge him into some filthy ditch, so that his very clothes would conceive a disgust of him and shrink from contact with one so vile.

Even in this extremity of his misery, then, Job holds fast his integrity ; but, in order that he may hold it fast, he is driven to an open impeachment of the integrity of God. A great gulf has opened between him and his Divine Friend ; and though he still craves it and searches for it, he can find no bridge by which he may cross that gulf. It is when he is thus reduced to despair that, not a prophetic hope, but an aspiration hardly less prophetic rises within his soul for a mediator between God and man, a bridge, or ladder, between earth and heaven. Borne down by that “bosom weight which no philosophy can lift,” he cries for an aid beyond the reach of reason and speculation ; he craves a distinct disclosure of the will of God, a revelation, if not an incarnation, of the Divine righteousness and love : he yearns for an “Arbiter” who can lay his hands on both God and man, who shall have a human face, so that Job may speak to him unabashed, but also a Divine face, so that he may speak to God for Job without fear or partiality. It is this aspiration

which gives its immense value to the famous passage contained in *Verses 32-35*. Job feels himself to be

a thing perplexed
Beyond self-explication.

He can neither interpret himself, nor can the Friends, although among the wisest men of the East, interpret him to himself. God—for surely it can be no one else?—has “struck him past all hope of comfort,” struck him from “the top of happy hours” on which he lately stood, to the very depths of misery and despair. And yet he is conscious of no offence in himself which should have provoked so dreadful a doom. Like Lear, a “poor, infirm, and despised old man,” he can say,

I am a man
More sinned against than sinning.

How is he to reconcile his consciousness of integrity with his undeserved misery? To what quarter is he to look for light on this dark problem? We have already seen in part how his eager intellect had gone sounding on through words and things, a dim and perilous way, seeking some solution of the problem till, in moments of intense passion and excitement, it seemed to land him in the conclusion that God must be unjust, hostile to the good and friendly to evil men. But what comfort can there be in that conclusion to any good, or even to any thoughtful, man? If God be unjust, life is a curse, not a blessing, and he is happiest who can soonest escape from it. And therefore Job cannot *rest* in this conclusion, though he sinks into it again and again. Even when he is most vehement and reckless in his denunciation of

the injustice of God and the consequent worthlessness of human life, some sudden turn of thought, a few calmer words, prove that this is not his final conclusion, that he feels it to be untrue even while he most hotly affirms its truth.

Here, for example, in the closing verses of this Chapter, though he has just pourtrayed a God who is a mere irrational and despotic Force, slaying guiltless and guilty alike in his capricious fury, mocking at the trials of the innocent, handing over the world into the power of wicked judges who tyrannize over the righteous, we are made to feel that this blind malignant Power is not really Job's God at all, but a mere phantom projected by his diseased and inflamed imagination against the dark background of his Friends' dogmatic prepossessions: for he is still sure that *his* God, if he could but get at Him, would not prove to be unjust but just, not a blind Force or a capricious Despot, but a righteous and gracious Friend. Hence he longs (*Verse 32*) to have God humanized, to see Him in a human form, and is evidently persuaded that, could he see God in man, he and God might "come together in judgment." If that may not be, if God cannot stoop to the human level, he craves (*Verse 33*) for an Arbiter, or Mediator, who should be able to "lay his hand on both" God and man,—not touch them both simply, that is, but be able to compel whichever of the two he thought in the wrong to do the other right; who should have authority to enforce his decision whatever it might be. But how shall any being have authority with God unless he be a partaker of the Divine Nature? What Job really craves, therefore, is a Mediator who-

shall be “partaker of God,” since he is to have power with and over God, and “partaker of man,” that man may speak to him without fear.

So much, indeed, he himself tells us in *Verse 34*; for the Umpire, or Mediator, for whose advent he yearns is to be capable of removing “the rod” of Almighty power, by which Job has been so horribly bruised, that he may no longer be struck dumb by fear of it. Were such a Mediator to stand between them, with his hand on both, Job would fearlessly urge his integrity and the claims that it gave him on God: “*for*,” he subjoins (*Verse 35*), “*I know no cause for fear*,” literally, “I am not so with, or in, myself;” *i.e.* “I am conscious of nothing in myself that should make me dumb or afraid, were only a fair trial and an impartial judge accorded me.”¹

Now to insist on seeing the whole Gospel in this noble passage would not only be to shew ourselves unreasonable and destitute of either historical or critical judgment, it would also be to discharge from it its true power and value. A hazy and hypothetical anticipation of the Gospel is of little worth to those who have the Gospel itself in their hands; but any passage in ancient writings which proves that man was made for the Gospel, by proving that the Gospel corresponds to and satisfies a deep, inbred, and ineradicable craving of the human heart, is simply quite invaluable, especially in a critical and sceptical age such as this. Even those who never weary of telling us that Christ “carried morality to the sublimest point attained, or even attainable, by humanity,”² qualify and emasculate the admission

¹ For a corresponding idiom compare the Greek of 1 Cor. iv. 4

² “Supernatural Religion,” vol. ii. part iii. chap. iii.

by affirming both that his moral teaching was only "the perfect development of natural morality,"¹ i.e. that it sprang from the brain of a man and not from the inspiration of God, and that this fair morality will never take its proper place in our thoughts, or exert its due influence on the life of the world, until we give up all faith in the supernatural inspiration of his words and in the miracles He is supposed to have wrought. Nor, they tell us, do we lose anything of value by resigning the dubious hypothesis of a supernatural revelation, and by holding all that is miraculous in it to be a late and incredible addition to the true story of the Gospel. On the contrary, to use the words of a recognized Master of the sceptical school,² "we gain infinitely more than we lose in abandoning belief in the reality of Divine Revelation. While we retain pure and unimpaired the treasure of Christian morality, we relinquish nothing but the debasing elements added to it by human superstition."

The masters of this same sceptical school are the first to censure any reading of Christian meanings into such scriptures as the Book of Job, the first to insist that we shall take them in their plain historical sense and as the mere utterance of the thoughts and cravings of the human heart unillumined and unassisted by any immediate light from Heaven. And we thank them for it, both in the interests of Biblical criticism and in the interests of our great contention with them, since they thus enable us to answer them out of their own mouths. We admit that Job had no direct and supernatural revelation of the

¹ "Supernatural Religion," vol. ii. part iii. chap. iii.

² *Ibid.*

will and purpose of God, that he only longed and yearned for one. We admit that, in this passage, he uttered no clear prophetic anticipation of the advent of the Mediator between God and men, but only the profound craving of his heart for such a Mediator. But, then, what becomes of their argument? They contend that if man has a pure and noble morality, he needs no supernatural revelation of the will of God, no Mediator to interpret God to man and to reconcile man to God. But, beyond all dispute, Job had a pure and noble morality—a morality which was even Christian in its breadth and delicacy, its tenderness and patience.¹ Does *he* feel that he is an infinite gainer because he has no Divine Revelation, and no God-man such as “the Christian superstition” has vainly conceived? On the contrary Job, like Plato, was profoundly sure that *he* should never know God as he needed to know Him until some man or spirit was sent to reveal God to his longing soul. On the contrary, the craving which gave him no rest was precisely that which we are told it was impossible for him to know—the craving for a Divine Revelation, and for a Mediator through whom God should draw near to man no longer “dark with excess of light,” but veiling his majesty in mortal limitations, that men might draw near to Him unafraid. And one of the most pertinent uses which this great Poem can subserve for the men of this generation is, that it disproves the sceptical hypothesis once for all, and in its most scientific form, by proving that the craving

¹ For the proof of this assertion see Chapters xxix. and xxxi. of the Poem.

to see God and to hear Him speak to us is one of the primitive, inherent, and deepest intuitions and necessities of the human heart. No student of Job can well believe that anything short of a supernatural revelation, and a mediator both human and Divine, can satisfy the needs of such a creature as man in such a world as this.¹

S. COX.

THE WRITER OF THE FOURTH GOSPEL AND
ST. JOHN.

ARE these one and the same person, or are they not? The question is too large and too important to be adequately discussed in the pages of THE EXPOSITOR, but it seems to the present writer that there are some aspects of it which may profitably be dwelt upon at no great length and in a common-sense way.

Let us take the Gospel simply as we find it, and endeavour to make out what it says, or seems to say, of itself. In so doing there are one or two preliminary matters which we must decide about. For example, we must assume the substantial integrity of the Gospel; by which we mean that the opening verses are part of the original document, that the closing chapter is not an addition from another hand, but that the *final* original and authoritative form of the Gospel was that in which we have it now. This does not affect the narrative of the woman taken in adultery, which has no bearing on the present argument, though we believe that narrative also to be original. We

¹ This argument has already been stated at greater length in the pages of THE EXPOSITOR. (See article on "Morality *versus* Revelation," in vol. i. pp. 470, *et seq.*)

must assume, moreover, that the writer, whoever he was, wished and intended to be believed. He professed to be recording what was true, and to do so in order that the truth might bring forth living fruit in those who received it. (Chap. xx. 31.) In other words, he was not indifferent as to whether or not he was believed, whether or not he was supposed to be uttering what was false or what he did not know to be true.

We may allow that this was the case even if we adopt the most extreme position and declare the Gospel to be a forgery. At least it was *awful* forgery, the work of a man who desired and intended his work to pass for authentic narrative, and not be treated as a forgery. But a forgery it most undoubtedly would have been if, writing with such professed intentions, the author nevertheless stated what he did not know to be true merely for the sake of securing the generally beneficial results that he conceived would follow from his work. This is the sense in which we use the word "forgery :" a work is forged if it is written in the name or under the character of one who did not write it, or if, professing to be a narrative of facts, the facts it narrates are found to be fictions. In the one case a writer forges the name and style of an author, in the other he forges his own facts and incidents. We shall try to shew that if St. John's Gospel is not the work of St. John, this is in both cases what the writer has done : he has forged the style and character of St. John, and, therefore, invented his facts.

But we assume further, that, in order to secure this avowed object, the writer, whoever he was, intended

his readers to understand that he had himself a part in several of the incidents he records. He seems to imply no less in Chap. i. 14, when he says that "the Word was made flesh and *we* beheld his glory." It is, of course, possible to understand the *we* otherwise, but not so natural. Again, mention is made in Chap. xiii. of a certain disciple whom Jesus loved, who was present at the Paschal supper, at which there was no one else but Jesus and the Twelve; and this disciple is afterwards spoken of as "that other disciple," and the like, when incidents are related in which he was concerned. The question at once arises, Who is meant by this disciple? It is vain to inquire from any allusion in the Synoptical Gospels or in the Acts, or in the Epistles of the New Testament. There is nothing there to explain it. The "other disciple," therefore, must remain a hopeless mystery, unless there is something to identify him in some way with the writer, and unless it can be discovered who the writer was. It is stated that this "other disciple" was present at the last hours of Jesus, and that his mother was consigned to his care. He was also one of the very first to believe in the resurrection of his Master, and was present at the incidents of the twenty-first chapter, from which it would seem that he was one of the seven there specified. In verse 24 of the same chapter we are assured, however, that this same disciple was the writer of the Gospel, and unless we assume, without a shadow of reason, that chapter xxi. is by a different hand, or that the last two verses were subsequently added, and form no part of the original Gospel, we cannot set this evidence aside as a proof either that "the other disciple" was

the author of it, or that the writer of the Gospel intended to pass for that other disciple whom Jesus loved.

We now come to Chapter xix. 35, which speaks of one who saw the piercing of our Lord's side, and identifies him with the narrator. It has been affirmed that this narration or witness-bearing does not refer to the authorship of the Gospel, but to the information of the circumstance which the author received. When we bear in mind, however, the use of the perfect, *hath borne witness*, and read this passage with an unbiassed mind, there can scarcely be any doubt that it is strictly after the manner of our writer, and that in it he does claim to have witnessed what he records, and therefore to identify himself with that other disciple to whom he has so frequently and so obscurely referred. Our assumptions, therefore, which do not seem to be very unwarrantable, have carried us thus far: we have in the Fourth Gospel a work of whose integrity there is no reasonable doubt; the writer had every wish and intention to be believed; he declared himself to have been one of the Twelve, the particular disciple whom Jesus loved, and the very one who had been present at and had witnessed the piercing of the side; and he mentioned these facts because they gave additional force and weight to the credibility of his statements. One does not see why these various circumstances should have been specified of "the other disciple" if the reader was not intended to understand that the writer's connection with him was very intimate, that, in fact, the two were identical. And this would equally be the case whether the Gospel were the

work of the first century, or had not been written till late in the second. Indeed, on the latter supposition, we can only account for the apparent confusion between the writer and the disciple whom he specifies but does not name, or the evident *trap* thus laid for the reader, on the supposition that it was designedly laid, and that he was intended to fall into it, and conclude that they were identical ; and in all considerations of this kind it is requisite to bear in mind that there are two positions, and two positions only, that are tenable : The Gospel must be the work of the first century, or it was not written till late in the second, and we must be careful not to mix up the conditions of the two hypotheses. If it was written in the first century, there can be little room for doubt that the writer intended to represent himself as an eye-witness, and, therefore, there is even less possibility that he was not what he pretended to be. The earlier we place the Gospel the more likely it is to have been the genuine and authentic document of an original disciple, and probably of St. John. If, on the other hand, we relegate it to the latter half of the second century, while the difficulty as to authorship is indefinitely increased, it remains equally manifest that the writer did resort to certain indications which were intended to mislead the reader, if they were not genuine tokens of his identity. He plainly threw over his work an air of verisimilitude, of simplicity and truth, which may shew, indeed, that he was the more conscious of a deep falsehood; but if so, there can only have been one object with which this was done, namely, to impose upon the reader, which means in this case

that he was intended to believe the writer had lived a hundred years before, that he was the chosen companion of the Lord, and an original witness of his death and resurrection. But, then, we are confronted with this difficulty: Let us suppose that a person entirely unknown, and desiring in his own person to remain unknown, sat down to write this Gospel about A.D. 170, and in doing so resorted to these means of disguising his identity and seeking to give his work the appearance of an ancient and original document by one of the first disciples. He represents himself as the beloved disciple of our Lord, and as one who lay on his breast at supper. How, then, would it appear who this disciple was, or that it was St. John? Because prior to the supposed date of this Gospel there is no vestige of any tradition on these points. Apart from this Gospel we do not know that there was any beloved disciple, we do not know that John was he who lay in his Master's bosom. Every allusion to these circumstances is known to be also an allusion to this Gospel, and is recognized as a token of its existence at that time. But we find none of an earlier date, while it is obvious that a comparison of the other Gospels, or, indeed, the other writings of the New Testament, gives us no clue whatever. Now we may say that it is, in the nature of things, impossible that any one writing fictitiously in the person of another should assume such characteristics as would be incapable of recognition. Because it was not enough for this writer to be taken for some one prominent disciple, he was clearly desirous of being taken for one of the Twelve; he was clearly

desirous of being taken for the most favoured and beloved of the Twelve ; he was even desirous, as we shall presently see, of being taken for one of the seven referred to in Chapter xxi. 2.

And let this be clearly understood : the position is entirely untenable which supposes the writer of the Fourth Gospel to have wished to pass for some one disciple while he did not care which. He would not in that case have represented himself as the beloved disciple. He did not mean his readers to understand that our Lord regarded one of his disciples with feelings of exceptional love while he left them at a loss to know who it was. He did not wish them to believe that one of the Twelve lay on his bosom and to be uncertain which. For he certainly wished to be identified with this particular disciple whom he so described, and the value of his testimony depended upon it, inasmuch as uncertainty upon this point would leave his own personality obscure, and therefore his own authority uncertain. He would have defeated the object he confessed to have at heart. (Chap. xx. 31.) He virtually declares that his testimony is valuable because he is one of the Twelve, that it is the more valuable because he was the beloved one of the Twelve ; but if it was not known who this beloved one was, the special value of his testimony is thereby destroyed—nay, the value of it altogether is destroyed, because there is no evidence but his to shew that there was any such person as the beloved disciple, or that any disciple lay on the bosom of his Master. This writer wishes to be believed, he advances peculiar personal claims to such belief, and yet the claims he advances are unsubstan-

tial and imaginary, as they turn out to be nothing but his own invention. He comes before the world as a writer of special credibility upon certain grounds, but these grounds are discovered upon investigation to be altogether illusory, and to exist only upon the supposition of previous knowledge in the reader's mind, which we are able to shew to demonstration could not have been there. That is to say, no reader of the Fourth Gospel in A.D. 170 could have known or understood from that Gospel alone who was meant by the beloved disciple, or who had lain on Jesus' breast, because no tradition to that effect was anywhere to be found, and the Gospel itself could not have created it, for from the Gospel itself it was anything but clear. The Gospel did indeed leave its readers with the information that the beloved disciple was its writer, and on that account was entitled to their acceptance ; but for the solution of the previous and inevitable question, who that disciple was, it gave no information, and in the minds of its readers there was none whatever to solve it.

And yet the universal and unfaltering tradition of the Church since the last quarter of the second century has been that the beloved disciple was St. John, and even Mr. Tayler allows ("Fourth Gospel," p. 163) that there can be no doubt that St. John was meant to be understood by the disciple who lay on Jesus' breast. (Chap. xiii. 23.) We ask, then, How understood ? How was it possible to be understood ? On the hypothesis, up to A.D. 170 the Church had no knowledge whatever of any such person as the beloved disciple—had no knowledge or recollection of any one disciple having lain on his Master's bosom. About

that period a work appears, professing to be written by this very disciple, and constructed on the assumption that some one disciple was especially beloved and did lie on his bosom. And even after the appearance of that work, for a period of some sixteen hundred years there never was so much as a doubt breathed that this particular disciple was St. John. How was it possible that such a belief could arise ? how was it possible there should be no variation in the belief ?

Impugners of the genuineness of the Fourth Gospel, then, who take this ground, namely, that the writer intended it to be understood that St. John was the disciple in Chapter xiii. who lay in Jesus' bosom, but that his Gospel was nevertheless a forgery, seem altogether to have overlooked some of the necessities of their position, which virtually render it untenable. If, from other sources, there was any reason to believe that a knowledge had obtained in the Church prior to A.D. 170 that John had been a favoured disciple, and had lain on his Master's bosom, then we can conceivably suppose that a work appearing at that date, and purporting to be written by that disciple, might have been able to maintain its ground as his, and for the simple reason that it claimed to be his. But if there is no trace of any such knowledge or belief prior to the assumed date of the Gospel, how could this be ? The Gospel could not create the basis upon which itself existed. Had the basis been there, it might have been reared upon it ; but not being there, what was there for the assumption of the Gospel to appeal to, or how was it to explain itself ? Unless the existence of adequate tradi-

tion to that effect can be shewn, it is suicidal to maintain that by the beloved disciple St. John was meant, and that the first work which so designated him, and appeared about A.D. 170, was a forgery.

More difficult to deal with is the position taken by many that the writer of the Gospel intended to represent himself as the beloved disciple who lay on Jesus' bosom, and as the witness and recorder of the piercing of the side, but that there is not sufficient evidence to shew that he was intended to be taken for John the son of Zebedee. We ask, then, for whom did he intend to be taken ? If it was not generally known in A.D. 170 who the beloved disciple was, it is certain that he could not have intended to be taken for John the son of Zebedee on the ground of that designation, because the same reasons are of force which had weight in the previous case. But upon closer investigation it will appear that the writer in all probability knew what he meant, and intended others to know what he meant, by the beloved disciple. For there are two points in this matter which appear to be tolerably clear—one that the writer did intend darkly to indicate himself, and the other that he did not intend wholly to disclose his identity. On the latter there can be scarcely any room for doubt, as even if he intended to pass for St. John, he nowhere so much as mentions his name, any more than he mentions the name of James or of Mary the mother of our Lord ; while on the former it is inconceivable that any one speaking as this writer did should have said what he said for any other purpose than to give the colour of that identity which, on the supposition of forgery, he did not care

to assume more openly, though he was quite in earnest in going so far as he actually went.

We proceed to shew, then, that this writer has actually left but little doubt, and therefore we suppose designedly left but little doubt, whom he meant to personate by professing to be, as he clearly did, the beloved disciple. In Chapter xiii. the beloved disciple is certainly one of the Twelve (Chap. vi. 70), but in Chapter xxi. it is almost absolutely certain that he is one of the seven mentioned in verse 2. Unless this is the case we must arbitrarily and unnaturally assume that he suddenly appeared upon the scene at verse 20. It is just possible that this may be so, but it is, we may safely say, in the highest degree improbable that it should. It is almost certain that no other persons were included in the action of Chapter xxi. than those enumerated in verse 2; and thus it is no less certain that the beloved disciple of verse 20 and the writer of verse 24 was one of the seven there named.

But which of these seven? Again, we observe in passing that, if it is clear from the narrative itself who he was or was not, that degree of clearness must be ascribed to the deliberate intention of the writer and to nothing else. Now, it is certain he was not Peter, because Peter is named in verse 20 *with* the beloved disciple. It is certain also that he could not have been Thomas, because the beloved disciple was the first to believe in the Lord's resurrection (Chap. xx. 8), and Thomas would not believe on the testimony of him and the rest (verse 25). As Nathanael of Cana in Galilee is nowhere else mentioned but at the end of Chapter i., it is in the highest

degree improbable, if not absolutely certain, that he could not have been Nathanael, as, indeed, on other grounds he could not, unless Nathanael was identical with Bartholomew; for the beloved disciple was certainly one of the Twelve. We are reduced, then, to the two sons of Zebedee and the two other of his disciples who are not named. The fact that the phrase, "the other disciple," in which the writer, we assume, speaks of himself, is common to these two, might lead to the inference that the writer intended us to identify him with one of them, but studiously declined to reveal his identity any further. As, however, this Chapter seems to aim at disclosing this identity and not leaving the reader in darkness, it is plain that if the writer wished us to adopt this conclusion he would defeat his own object. We conclude, therefore, that the writer was certainly not one of the "two other of his disciples." There remain, therefore, only the two sons of Zebedee. Now, it is quite certain that any one writing in A.D. 170 could not have intended to represent himself as the Apostle James, or to suggest the inference that *he* was the author of this Gospel. It is all but absolutely certain, then, that the writer intended us to arrive, by this exhaustive process, at the conclusion that he was the other son of Zebedee, the Apostle John himself. At all events, we may say that a fictitious writer of A.D. 170, who left it capable of being thus demonstrably shewn that he might be reasonably accused of a design of passing himself off as the Apostle John, is justly and truly responsible for such a conclusion being drawn. And we may estimate, if we care to do so, the possibility there is of affirming that the writer of this Gospel

did certainly represent himself as the beloved disciple, and at the same time declaring that he did not intend to pass himself off or be taken for the Apostle John, the son of Zebedee. In fact, we cannot halt between the two conclusions. It is as certain as anything that can be proved by internal evidence that the writer of the Fourth Gospel professed to be one of the Twelve, that he professed to be that disciple whom Jesus loved, that he professed to have witnessed the piercing of the side, to have been one of the first at the sepulchre, and to have been one of the seven at the Sea of Tiberias after the resurrection, with no one of whom he can possibly have been identified with half the degree of probability there is that he was St. John himself. The position, therefore, that we are brought to is this : If the Gospel is a forgery, it is a forgery in everything but the actual name of the Apostle John. The writer was so ambitious, that, not content with passing for one of the favoured three who, we know from the other records, were often admitted to closer nearness to their Master, and, indeed, for the only one of the three with whom he can be confounded. We may safely affirm, therefore, that the internal evidence of the Fourth Gospel, so far as its testimony to its own authorship goes, is distinctly and demonstrably in favour of its Johannine authorship. If it is a fictitious composition, there is and can be no mistake as to the nature of the fiction. If it is a forgery, it is a forgery of the deepest dye. It is a work which leaves it to be almost certainly concluded that it was the production of that St. John who was the beloved disciple of Jesus, and lay on his

breast at supper; and it has thrown upon the Church and the world the onus and the responsibility of disproving its claims. And it has concealed its design so artfully and worn its disguise so skilfully that for sixteen hundred years no doubting or ambiguous voice was ever heard. And yet, let us not suppose that even then the difficulty of our position is at an end. All we have said so far only tends to shew that, if the Gospel is not genuine, it is the greater and more deliberate forgery. But we must not yet abandon the assumption that it was written about A.D. 170. We have still, on that supposition, to account for the universal belief of the Church that the beloved disciple was St. John. And this, as before, has to be accounted for in the absence of all tradition to that effect earlier than the supposed date of the Gospel, so that the previous dilemma still recurs. As far as the present writer is aware, this method of arriving at the testimony of the Gospel to its own authorship has not been adopted by any one else. But we must suppose that all those who first became acquainted with the Gospel in the last quarter of the second century arrived at a knowledge of its author, and at the discovery of the problem who the beloved disciple was, in this and in no other way. Certainly what has been done once may have been done before, and may be done again; but it is not too much to say that any such method would seem to have been altogether alien from the modes of thought prevalent in the Church of the second century. Indeed, we may question whether, had there been no earlier tradition to solve the mystery, the tradition itself would ever have arisen. Supposing

the Gospel to have been written about A.D. 170, we do not say that no one could have found out from the Gospel itself who the beloved disciple was, but that it is in the highest degree improbable that this was the way in which the tradition of John having been the beloved disciple, and having lain upon his Master's breast at supper, was first presented to the belief and knowledge of the Church; and that, on its being so presented, the Church at once and unanimously and continuously accepted the invention as a fact, and ever afterwards identified the author of the Gospel with him concerning whom he had himself originated the tradition.

And yet this is the position, and the only position, to which we are reduced if we accept the more modern theory as to the authorship of the Fourth Gospel. The matter, therefore, resolves itself into a choice of greater or less improbabilities. Is it more improbable that John the son of Zebedee, being really the beloved and favoured disciple of our Lord, and being known from the first to be so, but being naturally backward in claiming the high distinction and the great honour so conferred upon him, and being naturally desirous of obtruding it to his own glory as little as possible, should in advanced life have felt it incumbent upon him to record his own personal and cherished recollections of his Master and his Master's teaching and his Master's love, and that in such a way as to give the work all the higher authority it would derive from connection with himself, and in so doing should have sought in every conceivable way to withdraw himself, as far as possible, from the reader's notice,—as far as possible,

that is, as would be consistent with the obvious requirements of duty and the needs of his time and of the Church;—or that an absolutely unknown writer, in an age singularly barren of great writers, should have produced fictitiously, and indeed have forged a work of absolutely unequalled literary merit; and, not content with any such literary achievement, should have endeavoured to impose upon the world for all time, and have successfully imposed upon it, by the most delicately insinuated suggestion that the imaginary record of the life and teaching of Christ which he had produced was the veritable work of one of the Twelve, though he left it to the ingenuity of an unlearned and unskilful age to discover which of the Twelve could be meant, while he further designated and described his own particular and elect disciple by epithets and attributes which appear to have been entirely unknown in the Church till he called them into existence and secured their adoption for ever afterwards as part of the most cherished heritage of the Christian society? Is it, in fact, more improbable that a writer who disguises his identity with St. John so carefully, and yet reveals it so perceptibly to the critical eye as the author of the Fourth Gospel does, should have been unknown and undiscovered for all time, or that the writer of that Gospel should have been one and the same individual with St. John, as he most undoubtedly claims to be?¹

STANLEY LEATHES.

¹ The reader is referred further to a paper entitled "The Disciple whom Jesus loved" (THE EXPOSITOR, vol. ii. pp. 453-64), and to the present writer's "Boyle Lectures" for 1870.

THE NEW TESTAMENT VIEW OF LIFE.

ST. JOHN i. 4.

IN the spiritual world there are two great conflicting powers—life and death. The victory of the one necessarily means the destruction of the other. But it would be a most serious error to suppose that the one force has the same reality as the other. They are indeed opposed, not simply through the manifest antagonism of the several kingdoms which they set up, but also in this respect, that the one is a personal power, whereas the other continues in itself impersonal, and only attains the possibility of action by establishing itself as a principle more or less completely in some personal being. Christ has the power of life, Satan has the power of death. It is, however, further said of Christ that He is life (St. John xiv. 6, &c.); it is never said of Satan that he is death.

St. John has been often styled the Gnostic of the New Testament. In contrasting, then, the true Gnosis, as it appears in St. John, with the false Gnosis as it appears in the heresies of the early Church, it would be well always to start with the assertion of this distinction. According to the doctrine of the heretical Gnostics there was an essential antagonism of spiritual forces, through which, in some way or other, the entire universe has been evolved. Life and Death are recognized as powers which may contend on something like equal terms,—equal not only in duration, but also in existence. This was inevitably the ultimate determination of Oriental dualism, often plainly avowed,

always at least necessarily involved. According to the doctrine of the New Testament Gnostic, however, the antagonism of spiritual forces, which we behold in daily life, and to some extent experience, is not an essential antagonism: the being of the universe depends upon one power, and not upon the collision of two. Life alone is a real force, and Death can engage in the contest only as long as it simulates the form of Life. In the beginning with God is life, but not death. Hence we find that St. John, who looks with keen insight into the verities of eternity, has much to say of life, but of death little, and that only in strictest subordination to the power of life. In a truly religious doctrine of God, St. John develops fully the idea of Life; in a truly religious doctrine of man, Paul fully develops the idea of Death. If further we inquire for the *locus classicus* of the New Testament doctrine of Life, we shall find it in the passage referred to above (St. John i. 4), where life is at once described according to its origin and according to its issues—"In him was life, and the life was the light of men."

It is absolutely necessary, before proceeding further, that we carefully inquire as to the meaning of the term *ζωή* (life) in this passage and throughout the New Testament. If we consider the connection in which it is first introduced by St. John, we shall see that it is immediately related to creative power. All things were made by Him; in Him was life. Luther, indeed, has called attention to the fact that there is here rather a reference to the activity of Divine Providence as a sustaining power; but from the nature of the context we must understand that the

principal idea is that of creative life, carrying with it, however, the further truth that this life continues in Him who has made all things, and is not by any means exhausted in the creation work. The "all things" made by Him, not only at first received their existence, but even now in Him they live, and move, and have their being. We may further gain a valuable hint as to the nature and extent of this life, if we remember that the term "all things" is generic as well as numerical. All *kinds* of things owe their life to Him. He is, therefore, the source of all kinds of life—psychical and spiritual. He is Himself the very principle of life in all its forms. Many commentators have uselessly argued as to whether this $\zeta\omega\eta$ is to be regarded as properly the principle of psychical or of spiritual life. Lange, in opposition to others who find in $\zeta\omega\eta$ a reference only to the lower psychical life, would refer it purely to the higher and spiritual. The consequence of this one-sidedness is that throughout his commentary there runs a current of false spiritualism, the natural being everywhere spiritualized, rather than co-ordinated with the spiritual. According to our passage, when considered in relation to its context, the term $\zeta\omega\eta$ is properly applied to both the psychical and the spiritual. Hence it depends upon the particular context and the general drift of the argument, and not upon the mere word itself, whether it is to be applied simply to psychical life, or simply to pneumatical life, or to the comprehensive combination of the two. Considerable confusion, too, has resulted from the attempt of commentators to appropriate $\zeta\omega\eta$ and $\beta\iota\sigma$ as applicable to different kinds of life. A fair

consideration, however, of New Testament passages, as well as classical usage, will shew that, while $\zeta\omega\eta$ is rightly applied to all kinds of life, $\beta\iota\sigma$ does not signify the power of life, nor any special kind of life, but simply a particular state or condition of life. Interpreters of Scripture have also very frequently committed another error in their attempts to define this term. Among the exegetes of the earlier part of the present century it was almost universal to render $\zeta\omega\eta$, whenever absolutely applied, by $\epsilon\nu\delta\alpha\mu\omega\eta\alpha$, or *felicitas*, whereas it is clearly to be regarded rather as the condition and ground of all blessedness. This interpretation was given to the Old Testament term $\mathfrak{נַעַת}$ by Gesenius and other scholars ; and in the New Testament exegesis the same style of rendering was adopted by the lexicographers and by Lücke in his commentary on St. John. It has been ably controverted by Olshausen in his Latin treatise on the notion of $\zeta\omega\eta$ in the New Testament. In a valuable note appended to another dissertation by Olshausen, on the Logos, bound up in his Opuscula, we have an ingenious attempt to connect etymologically the terms $\zeta\omega\eta$ (life) and $\pi\nu\epsilon\mu\alpha$ (spirit). After having explained the relation between $\pi\nu\epsilon\mu\alpha$ and $\alpha\nu\epsilon\mu\sigma$ (Latin, *anima*), he proceeds to compare their roots. " Accedit, quod prætereundum non est, idem esse, quod etymologia docet, $\pi\nu\epsilon\mu\alpha$ et $\zeta\omega\eta$. Est enim $\zeta\omega\eta$ ex græci sermonis indole, aura vitalis, $\pi\nu\epsilon\mu\alpha$, quæ corpori vitam inspirat ; deinde vita in universum. Derivatur autem $\zeta\omega\eta$; a $\zeta\omega$, $\zeta\alpha\iota\omega$, $\zeta\alpha\iota\mu\omega$ = $\alpha\omega$, $\alpha\epsilon\omega$ $\alpha\eta\mu\omega$ (quod idem esse ac $\pi\nu\epsilon\omega$ supra jam demonstravimus,) cum particula inseparabili $\zeta\alpha$, quæ notionem verborum, quibus præfigitur, et acuit et

auget."¹ This etymological argument then may be regarded as satisfactorily proving that the idea of blessedness, though its attainment is possible only on condition of continued life, is yet not essentially found in the term *ζωή* itself, which, according to the analogy of other terms derived from the same root, indicates simply the essential energy of being.

So far, then, we have spoken of the absolute meaning of the term *ζωή*. The passage, however, which we are specially considering introduces the idea of life in immediate connection with the personality of the Logos in whom it is found: in Him was life. This union of life with the Word was also fully recognized in the religious system of the ancient Persians. In the Zend-Avesta we find Ormuzd explaining to Zoroaster the doctrine of the Divine Word. He defines the Word as the ground and source of all being; and when asked by Zoroaster what this Word is, he declares that it is himself who is the Word. Ormuzd as the Divine Word, then, is the principle of life. In one important respect, however, the purity of Scripture doctrine appears in striking contrast to all forms of Oriental Gnosticism. The active and immediate dispensation of life, according to the cosmogonic theories of these enthusiastic specu-

¹ And further, what is not to be overlooked, etymology teaches that *πνεῦμα* (spirit) and *ζωή* (life) are the same. For, according to the usage of the Greek language, *ζωή* is the vital air, the breath of man's life—*πνεῦμα* that which breathes life into the body, then also life generally. And *ζωή* is derived from *ζάω*, *ζάεω*, *ζάήμι*, which are respectively equivalent to the forms *ἄω*, *ἄιω*, *ἄήμι* (which we have before shewn to be the same as *πνέω*), together with the inseparable particle *ζ·*, which increases and intensifies the meaning of the words to which it is prefixed.

lators, was not the great primitive and independent source of life. According to the Scripture doctrine, however, the Logos being absolutely one with God—who “was God”—alone has life in Himself, and so alone can originate it in others. Because the one Divine Word is life, therefore He has life and He can give life. Hence it is well worthy of notice that in the New Testament every function in any way connected with the originating or sustaining of life is immediately associated with Christ. Not only is He called the Life, but He is also called Bread, which is the staff of life, and Water, which is the indispensable presupposition of all manner of life in this world. Even when the designation, the Light, is given him, which might seem co-ordinate with that of the Life, this nevertheless is found on closer examination to be quite a subordinate conception. Light is viewed as one of the necessary elementary conditions of life. He is the Light of life, just as He is the Bread and the Water of life.

Now, as we have seen, this personal property of the Word is manifestly a Divine attribute. It may be interesting, however, to consider that even when taken absolutely this term $\zeta\omega\eta$ is found to apply directly to the Absolute God. In the Old Testament Scriptures the peculiar name of God associated Him immediately with being the “I am,” Jehovah. So in the ancient philosophy of Greece, which was mainly occupied with the inquiry into the ultimate source and ground of being, the $\delta\omega\nu$ (the Existential) was employed in designating the absolute Deity in so far as a living and personal God was realized, and $\tau\omega\ \epsilon\iota\lambda\omega\iota$ (existence) was found to represent the

very essence of his divinity. Now, it is very clear that we have here in the ὁ ὤν (He who has being) the ὁ ζῶν (He who has life). If we desire a direct Scripture authority for assimilating or rather identifying these two ideas, we have it in Revelation iv. 8, 9, where God is first described as He who was, and is (ὁ ὤν), and is to come, and afterwards as He who liveth (ὁ ζῶν) for ever and ever. He who *is* alone is He who *lives*. Here then we have the affirmation of our Lord's divinity. He who lives, He who is the Life, must be the self-existent, whose being is necessary and eternal.

According to the doctrine of St. John and of the New Testament writers generally, not only has Christ this life in Himself, but He alone has it. Life is indeed the distinctive attribute of God; but in reference to this world there is no life except that which is in Christ. In his "Christian Dogmatics," Martensen has given beautiful expression to this truth regarding the Logos. "As the heart of God the Father, He is at the same time the eternal heart of the world, through which the Divine life streams into creation. As the Logos of the Father, He is at the same time the eternal Logos of the world, through whom the Divine light shines into creation."¹ The Logos is not only the life-possessor, but He is also the life-dispenser. Where life exists in this world it must be derived from Him, and whatever in the world is not derived from Him, though it may have the appearance of life, yet in reality has no life in it. This seems to be the idea of St. John in the final clause of the passage now before us, which is so immediately

¹ Martensen, "Christian Dogmatics." Edinburgh, 1866, p. 237.

connected with that other which we have just been considering. "In him was life, and the life was the light of men." As we have said before, the idea of light is not to be co-ordinated with that of life, but is rather to be regarded as a subordinate property. To illustrate what we mean, we may by a slight alteration of the arrangement render the doctrinal statement of our text in a more compact form. "The life which was in Him was the light of life to men." We may now see plainly how the statement "in him was life" is the real middle point—the centre of energy and significance in the Christian doctrine of creation. From the previous verse it appears that by the Word all things were made, but from this statement we learn that these things owe their life, not only to Him, but to his life. This utterance, however, has also a special reference to the higher points in creation. And so it is said He is not only the original fount of that life which is in men, but He is actually that vital element in which men live; and just as in the light alone can the functions of natural life be exercised, so also only in the light of the Word, who is life, can man live. Have we not here, in the declaration that man's true life is only found in the Word of God, a beautiful parallel to the memorable saying of our Lord, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"?

There is thus much practical result attainable by our firmly maintaining the Scripture doctrine that in this world there is but one source and spring of life. Only union with Him who is the life can secure life to us. The absolutely Divine life

Christ could have and maintain apart from the world. The world, however, would then have had no being, and his life, from the absence of all surrounding relativity, would have wanted the richness and fulness of freedom. That "in him was life," therefore, is not of any significance to the world, is not of perfect significance even to Himself, until we have added this further declaration, "and the life was the light of men." That the Divine Word lives is not enough, but men must live in Him. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12). "When Christ who is our life shall appear, then shall we also appear with him in glory" (Col. iii. 4).

JOHN MACPHERSON.

*THE RESULTS OF THE EXILE, AND THE ORIGIN
OF PHARISAISM.*

THERE is scarcely perhaps in all history any exact parallel to the utter change wrought in the character and destinies of the Jewish nation by the Babylonian Exile. Up to the period when the Ten Tribes were swept into irrevocable captivity, they had, since the days of Jeroboam, continued without intermission that worship of the calves at Dan and Bethel which, though it was *nominally* a worship of Jehovah, and though the calves were *nominally* cherubic emblems, at once met a political difficulty, and gratified the national impulse to worship visible symbols. At times, and those by no means infrequent, they had swerved into darker and far more reprehensible idolatries, which violated not only the second commandment but the first, and which involved rites of frightful disobedience to every commandment alike. So far from being exclusively monotheistic, as has too sweepingly been assumed to be the case with all Semitic nations, both the northern and the southern kingdom had over and over again succumbed to the hideous spell exercised over their imaginations by the monstrous and polluted Nature-worships—the mixtures of lust and cruelty—the worship of Moloch and Chemosh, and of the hosts of heaven, the

Baalim and Ashtaroth,
Those male, these feminine,

to which the neighbouring nations were unreservedly devoted. Even Judah, corrupted partly by the fatal example of Solomon, and especially by the alliance of the royal houses of Ahab and Jehoshaphat, had suffered from the infection. Queen Maacha, though she was the granddaughter of Absalom, had set up in the very temple precincts an obscene Asherah.¹ King Ahaziah sent openly to inquire of Beelzebub, god of Ekron. Serpent worship, an universal instinct of idolatry, forced Hezekiah to brand with a name of contempt, and to break to pieces, the brazen serpent of the wilderness. Ahaz had borrowed from Syria the pattern of a heathen altar. Manasseh passed his son through the fire to Moloch. The denunciation of idolatrous tendencies was the main burden of the prophetic messages.

2. But when we see the Jews once more, a feeble colony indeed, yet in possession of their own land, it seems as if this tendency had been utterly eradicated. An intense feeling of *nationality* has ever characterized the Jews, and when that nationality seemed in danger of utter and final extinction ; when Jerusalem lay waste ; when the place of their fathers' sepulchres lay broken and neglected ; when the golden temple was a heap of stones, here stained with blood, there charred with fire ; when it seemed but too probable that the whole splendid history which had thrilled their hearts with immortal memories would be choked up like a river which is lost in mud and sand—every manly and pious feel-

¹ 1 Kings xv. 13. She had set up, not as it is in the English Version, "an idol in a grove," but "*a horror*," i.e., a phallic symbol, "*for an Asherah*."

ing of their souls, every unselfish instinct, every far-reaching hope, took refuge in sacred memories, in sacred songs, in sacred observances. They recalled the grand patriarchal simplicity of their fathers Abraham and Isaac, ruling like innocent and noble sheykhs over the pastoral tents of their followers. They dwelt on the touching story of Joseph ; on the mighty deliverance from Egypt ; on the eventful wanderings in the desert ; on the heroic memories of Joshua, and Gideon, and Jephthah ; on the harp of David ; on the splendour of Solomon ; on the holiness of Hezekiah. Deprived of the very possibility of keeping the greater part of the Levitical observances, they clung with all the more desperate tenacity to those yet open to them. Though they could sit no longer under the palms of Judah, they could discourse of her, remind themselves of her glories, keep alive a deep love for her in their souls, as they took down their harps from the willows of the Euphrates to sing—not for insulting enemies, but for their own afflicted countrymen—the Lord's song in a strange land. And amid such influences, amid the recollections too that their present sufferings were due, as they had been warned again and again by the prophets, to their past apostacies, idolatry lost for them all charm and all power to tempt. In another age, under other circumstances, the whole nation, like Aholah and Aholibah, might have doted on “ the images of the Chaldeans pourtrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire, all of them princes to look to ; ” and might probably have desired to reproduce in their own Temple the awful and fantastic

figures of half-cherubic character,—the huge bulls and lions with calm human faces, and vast wings, and glowing hues, that stared with their motionless eyes along the dusky corridors of the palaces of Babylon. But now all these idols filled them with hate and horror, as the deities of their oppressors. Ezekiel in Babylonia, Jeremiah in Judæa, raised their voices as in strophe and antistrophe, to keep up the hopes and the faith of the nation ; and Daniel, who faced the lion's den rather than give up his prayers ; and the three youths who preferred the fiery furnace to any bowing to the golden image ; and Mordecai, who would not bend or uncover before a descendant of the Amalekite, kindled a torch of example which they would not willingly let die. And thus it was that the prophecy of Ezekiel was fulfilled : “ *I will take you from among the heathen . . . and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, . . . and ye shall dwell in the land which I gave to your fathers ; and ye shall be my people, and I will be your God.*”¹

3. If this had been all it would have been well ; but, alas, though the good was permanent, it became in course of time terribly entangled with a rank growth of evils. The tares grew up with the wheat and choked it. When the captivity was ended, when the people were prosperously settled, when the hearts of the Jews were empty, swept, and garnished, seven other devils, some of them at least as bad as idolatry itself, began to take possession of them. Without a clear

¹ Ezek. xxxvi. 25.

conception of this degeneracy into formalism which counterbalanced the progress towards perfect monotheism, it is not too much to say that neither the life of Christ nor the origin of Christianity can be rightly understood. And it is this utter change of front, as it were, in the Jewish character, which I now propose to sketch.

4. Zerubbabel the prince and Joshua the priest led back to Judæa, not by any means the *greater* part of the descendants of the later exiles, but only a body so weak and so numerically insignificant, that they are compared by Jewish writers themselves to the mere chaff of the wheat. We may however be very sure that they were the *wheat* and not the *chaff* in moral and religious quality, whatever they may have been in material compass; and doubtless the subsequent freedom from idolatrous impulse was due, in part at least, to the fact that only the *most* pious and the *most* faithful of the Jews had willingly resigned the material comforts of Babylon for the dangers and poverty of returning exiles. But the return of Zerubbabel was in many respects a failure. Even from the prophets of the return he early disappears, and greater prominence is given to the High-priest, Joshua. When EZRA, nearly a century afterwards,¹ led a new colony to Jerusalem, he finds it in a condition of utter squalor and misery. To that great man, in whom the Jews recognized a second Moses, is due the reconstruction of the nation, and the entire course of its subsequent history. The days of prophets, the days of poets, the days of inspiration, the days of originality, are

¹ Zerubbabel, B.C. 536; Ezra, *circ.* B.C. 457.

over. His title of SOPHER, the Scribe, best indicates the line which he adopted. It was to elevate above all things the law of Moses ; to carry out its minutest precepts ; to multiply existing copies of it ; to subject it to final revision ; to exclude by means of it every pagan element ; to turn the entire energies of the nation into a religious rather than a political direction. Ably stimulated and seconded by Nehemiah, he established that reading of Moses "in the synagogue every Sabbath day,"¹ which was pregnant with such memorable consequences ; and with him began those measures of exclusiveness, ritual exactitude, genealogical accuracy, devoted literalism, and Sabbatical rigour, which play so immense a part in the entire subsequent history of his race.

5. The greatness of his work, the permanence which he lent to his revival of Judaism, may best be understood by comparing the state of things which we find in the time of the Maccabees with that which is recorded in the Book of Nehemiah.² The revolution of Nehemiah was about 444 B.C. ; the revolt of the Maccabees about 166 B.C. In this long period of more than two and a half centuries, the Jews may be broadly said to have been pre-eminently happy, if there be any truth in the proverb that the nation is happy whose annals are uneventful. Only two great figures emerge from the gloom of general oblivion. One is the High-priest JADDUA, the latest traceable person chronologically whose name finds a place in Scripture,³ before whom, according to the

¹ Neh. viii. ; Acts xv. 21.

² Derenbourg Palest. p. 31.

³ Neh. xii. 11-22. (1 Chron. iii. 22-24 is a passage of dubious authenticity.)

legend—like Edwin of Deira before Paullinus, and for the same reason—Alexander the Great prostrated himself.¹ The other is SIMON THE JUST, who receives the splendid eulogy of the Son of Sirach.² When Ezra died his work is traditionally, but with great probability, said to have been continued by the *Keneseth haggedola*, or Great Synagogue, of which Nehemiah is the most probable founder,³ and of which Simon the Just is usually accounted as the last member. If so, the apophthegm attributed to him in the Jewish fashion as the summary of his life's wisdom and experience, will shew what rich fruit Ezra's work had borne ; for he said, “*The world hangs upon threc things, the observance of the Law, the worship of God in the temple, and services of beneficence towards mankind.*” And when we again advance nearly a century, we find a state of things which would have delighted the Cupbearer of Artaxerxes. Whereas in *his* day it was almost impossible to induce the Jews to abstain from buying and selling on the Sabbath, in the days of Judas the Maccabee the Jews allow themselves to be tamely slaughtered rather than even lift a hand against the assaults of their enemies on the holy day.⁴ In the days of Nehemiah the people heard with surprise that there had ever been such a thing as a Feast of Tabernacles ; in the days of the Asmonæans the Law has become a household word. And not *only* the Law, but a vast and fungous growth of excrescences—all sorts of minute rules of worship and ceremony, which have grown thickly over its surface—are received with equal

¹ Jos. *Antiq.* xi. 8. 5.

³ Neh. x. 1-11.

² Ecclus. 1. 5, *seq.*

⁴ 1 Macc. ii. 41.

reverence. The words of the Scribes are even declared to be more valid than those of the Prophets.¹ These Sopherim have become everything, and the Priests have become practically nothing. Their authority has become crystallized by regarding their decisions as a fixed tradition, known by the name of the Oral Law, of which even the Mishna declares that Moses received it on Sinai and transmitted it to Joshua, he to the Zekanim or elders, they to the prophets, they to the men of the Great Synagogue ; and the function of these, as of all subsequent Scribes and Rabbis under whatever name, is said to be, “To be circumspect in rendering justice, to form a large band of disciples, and *to make a hedge about the Law.*”

6. The questions about which the Oral Law mainly concerns itself were five. (1) The laws of things clean and unclean, or, in other words, of ceremonial pollution—which it was the tendency to multiply indefinitely. (2) The rules for the observance of the Sabbath and other feasts, which became more and more rigorous, and therefore necessarily more and more meaningless and conventional. (3) The institution of regular and recurrent prayers and offices such as the Shema and the eighteen benedictions. (4) Rules about forbidden meats; and (5) Rules about forbidden marriages. It will be seen at a glance that the tendency of all these regulations was ceremonial and not moral, and that their one object was to make that “hedge about the Law,” which was regarded as the highest duty of the Sopherim, and of the Tanaim who succeeded them. Of the sort of questions which

¹ Derenbourg Palest. p. 32.

arose, a favourable specimen—favourable because not so pedantically minute and remote from all the serious concerns of life as many of these cases of casuistry were—may be found in Haggai ii. 12, 13.

7. The necessity, real or supposed, for these observances (I say real or supposed, because one ultimate intention of this system was patriotic, however narrow the species of patriotism, and however mistaken the methods which it adopted), became increasingly prominent from the days when the conquests of Alexander reduced Judæa to the practical position of a Greek province. For long years it was a bone of contention between the Ptolemies of Egypt and the Seleucidæ of Syria ; and whichever happened to have the upper hand, the influences of Greek civilization were equally predominant. Those influences were not *idolatrous*, for the Greeks believed so little in their own mythology, as to be supremely indifferent to anything remotely resembling proselytism ; but they were the deadly fascination of effeminate refinement and moral corruption. The fashion, afterwards so universal, of adopting a Greek as well as a Jewish name, was only one indication of the strong Hellenic current which began at this time to flow into Jewish life. Even 200 B.C. Antigonus of Socho, teacher of the Zadok, to whom by erroneous tradition is assigned the origin of the Sadducees, bears a Greek name. Twenty-five years later the wicked and apostate priests, Jason and Menelas—Greek names which they adopted in lieu of their true names, Jesus and Onias—deliberately tried to seduce the Jews into the gymnastic sports of the Greeks, and even to obliterate the marks of cir-

cumcision. The Jewish sense of this new form of national degeneracy is indicated by the Talmudic legends, that whereas in the time of Simon the Just the right hand always seized the lot of the “goat for Jehovah” on the day of Atonement, after him it was sometimes the right hand, sometimes the left ; that whereas the scarlet tongue tied round the neck of the “scape-goat for Azazel” always became white, afterwards it sometimes remained red ; that in his time the lamp at the west of the temple always burned continuously, after him it sometimes went out ; and so forth.¹ And this at least is clear that he was the last high-priest who won universal esteem ; that after his time, and the degeneracy of the later Maccabees, the priesthood lost much of its sanctity in the eyes of the people ; and that because of the lax, Sadducean, unnational tendencies of those who held it, the reverence which it had once commanded was transferred to the teachers who devoted themselves to the rigid observance and indefinite extension of the ceremonial Law.

8. The open degeneracy of the priesthood under the successors of Simon the Just strengthened the determination of those who were not prepared to abandon their national customs. The heroic revolt of the Maccabees against the kings of Syria shewed the force of this patriotic resolve. The party of opposition to Grecising innovation was first known by the name of the *Chasidim*, or “pious ;” but it is only in the days of the second generation of Asmoneans—in the reign of John Hyrcanus, son of Simon—that we find the traces of positive *Phar-*

¹ Derenbourg *Palest.* pp. 45-51.

isaism. In the endeavour to secure the absolute isolation of Israel, and therefore its safety from the fresh danger of infection from subtle Hellenic taint, the *Zougôth*, or *Couples*—the name given to “the double line of sages at the head of the Jewish schools,” who now began to win the honour which had hitherto been accorded to the priests—had early worked at the task of thickening their hedge round the Law; and one of the earliest Couples, Joseph ben Joezer and Joseph ben Johanan, had declared glass vessels and the soil of Gentile lands unclean, preventing by the first of these decisions all social intercourse with Gentiles in Palestine, and by the second all emigration from it. This legalized and intentional unsociability was called in Greek *ἀποχία*, and in Syriac *Perishooth*, and it is the origin of the famous name of Pharisee, or “Separatist.” This party adopted their distinctive rules, and built up their traditional system, originally for a special purpose; and, as is so often the case in history, the *system* continued long after all *necessity* for it had passed away.

9. Opposition is always evoked by the falsehood of extremes, and it was natural that the pedantries and extravagances of Pharisaism should give definiteness to the views of another party, which was content with a conscientious obedience to the actual written law, and rejected the inverted pyramid of inferences which widened upwards from the narrow apex of words and letters. This party chose *Tsedâkah*, or “righteousness,” as their watchword: it consisted chiefly of priests, and thus identified itself with Simeon Hats-tsadîk, the last pious priest. And

thus sprang into life the two terms Pharisee and Sadducee ; originally, perhaps, like Whig and Tory, applied by way of nickname from without, rather than adopted from within. The latter sect should strictly have been called *Tsaddîkîm*, but the form *Tsaddûkîm* seems to be a mere paronomasia to form an effective contrast to the form *Perûshîm*.

10. Each party might have urged some consideration in favour of its own line of conduct ; each party had reasonable arguments in favour of its own theories. If, in the necessary divergence of human opinions, men would but be contented to work together while they differ ; if they would not be so passionately anxious to pluck the motes out of their brethren's eye, instead of attending to the beams in their own ; if they would not love their *party* better than their Church, and their *Church* better than the truth, and *themselves* best of all ;—if, in one word, they would cultivate among themselves that divine spirit of charity which, instead of the microscopic magnification of infinitesimal differences, turns the eyes to the telescopic range of points of unity,—the common work of the Church might then gain rather than lose by the emulous yet friendly zeal of those who amid minor divergences yet kept the unity of the Spirit in the bond of peace. But such, alas ! has never been the history of parties ; and it was not long before the mutual jealousies of Pharisee and Sadducee burst into a blaze, while the resultant explosion drove the two sects apart in irreconcilable opposition and active antagonism. The rupture took place at a banquet towards the close of the reign of John Hyrcanus, B.C. 109. He was a good

Pharisee and an able ruler, and thinking that he had deserved gratitude for his vigour and conscientiousness, he tried the dangerous experiment of asking his guests if they had any fault to find with him or his administration. The guests of both factions united in praising his blameless virtue, when up rose one of those narrow, bitter, bigoted fanatics who are always the curse of their day—his name was Eleazar—and, repeating an old exploded calumny, told John that he ought to resign the high-priesthood because his mother had once been the captive, and therefore possibly the concubine, of Antiochus Epiphanes; and therefore he *might* not be a descendant of Aaron. If we can imagine an Archbishop of Canterbury, at the end of a noble and virtuous career, taunted at his own table by some blatant bigot with the senseless fable of Archbishop Parker and the Nag's Head consecration, we may form some faint conception of the brutality and inopportuneness of the taunt. A Sadducee who was present, named Jonathan, seized his opportunity,—tried to persuade John that Eleazar was only the mouthpiece of the secret feelings of his party,—and said that he would find it to be so if he asked them of what punishment Eleazar was worthy. The Pharisees, always mild in their punishments, proposed what Hyrcanus considered to be inadequate, and in consequence he abandoned their party and tried to thwart their views. But the people as a body loved the yoke laid upon them by the Pharisees, and from this date the Asmonæan princes began to lose much of their popularity.

11. In the reign of his son Alex. Jannaeus the

quarrel raged yet more fiercely. At the Feast of Tabernacles there had sprung up a purely traditional custom of pouring on the altar a libation of water drawn from the fountain of Siloam. In ostentatious contempt for the Pharisees, Alexander, on one occasion, omitted this traditional custom. The Pharisees and the people, indignant at the alteration of their ritual, began to pelt him with the citrons which formed part of the *lulabim* which they carried in their hands (Lev. xxiii. 40); and he in a paroxysm of fury ordered his guards to fall upon them, so that six thousand were slaughtered in the ensuing massacre. On his death-bed, however, Jannaeus began to see that he had committed a political mistake, which had embittered his life, and lost him the affection of his people. Accordingly, on his death-bed, he summoned to his side his wife Salome, and said to her, "Fear neither Pharisees, nor those who are not Pharisees, but fear *painted* or *varnished* Pharisees, who do the deeds of Zimri, but claim the reward of Phinehas." Salome, accordingly, not only reconciled herself to the Pharisees, but gave her entire influence to their leader, the stern and narrow Simeon ben Shetach. And so predominant was the influence of the party, that on one occasion, when one of the princely and priestly Asmonæans was leaving the Temple, followed by the multitude, they suddenly caught sight of Shemaiah and Abtalion, the "couple" of the day, and instantly leaving the high-priest, they thronged to escort the Rabbis. "Hail to the sons of the people!" said the mortified high-priest to them in a tone of sarcasm. "Hail," they replied, "to the sons of the people who do the deeds of Aaron,

and no greeting to the son of Aaron who acts not as Aaron did."

12. From this sketch of the growth of religious opinion, and, side by side with it, of religious party faction among the Jews, we shall be in a position to understand clearly the relations of Judaism to Christianity, and the nature of the deadly struggle which took place between them. For in the days of our blessed Lord the Jews were mainly represented by these two parties—the action and position of the Essenes, though subsequently important, being at that date so entirely insignificant, that we may defer all allusion to them to a later period.

13. But such being the state of Jewish opinion in the days of Christ, it is hardly strange that the antagonism between Judaism, as represented by its two leading sects, began with the very beginning of our Lord's ministry; nay, even with the ministry of our Lord's forerunner. When among those who thronged to his baptism John saw some of the Pharisees also, we are not told that he gave them any special directions, as he did to the soldiers, the tax-gatherers, and the people, but he simply expresses his frank and contemptuous amazement at their presence, and denounces them at once as serpents sprung from serpents, vipers of a viperous brood. Nor did their coming mean much more than curiosity, or even espionage. They did not repent, as he bade them. They were not baptized of him. They rejected the counsel of God against themselves. To the question of Jesus, they professed inability to decide whether He were prophet or a *Mesîth* (Seducer); but among themselves they said quite frankly, "He hath a devil."

14. And very early indeed in the ministry of Christ did his antagonism with them begin, and assume marked proportions. That antagonism arose from various causes.

1. It was originally rooted in the contempt in which they trained and encouraged themselves—a contempt born of that ignorance which is at once a cause and consequence of boundless self-conceit—against those whom they called *Amharatsim*, “people of the earth,” and unlearned. That anything so shallow and hollow as their Oral Law—mere masses of cobwebs spun out of their own bowels—should pass for learning, would be amazing to us if we did not find the same phenomenon in scholasticism and classical editing. But at any rate they *did* look down with sovereign scorn on any one—particularly if he had the presumption to teach others—who had never passed through, or had anything to do with, their own Rabbinic schools. To their credit be it spoken that they had no contempt for mere humility of birth. They held that all honest “work honours the workman,” and even their great Hillel had been a porter, who earned by hard labour what he expended in evening instruction. But being fatally ignorant of the differences between wisdom and learning, they imagined that the *Am-ha-arets* could never be learned (Eccl. xxxviii. 25), because he would never have leisure, and therefore that “his talk” could only be “of bullocks.” This was the beginning of that angry and contemptuous tone which they adopted towards Christ;—“Is not this the carpenter?” “Whence hath this man letters, having never learned?”

II. But this dislike was profoundly increased by Christ's entire *method* of teaching. Their own method was simply that of cases, precedents, decisions, reports, authorities. Rabbi So-and-so decided so and so on the authority of So-and-so, who again had had it from So-and-so. Not only was there no originality in it, but originality, unless it assumed the form of some specially outrageous expansion of existing and recognized canons of artificial commentary on Scripture, was regarded as in itself suspicious and heretical. That Jesus taught *with authority*, at once made his teaching wholly unlike that of the Scribes, and made the Scribes his warm opponents.

III. The virulence of the opposition rose, however, mainly from the fact that our Lord unsparingly laid the axe at the very root of that Oral Law which had reduced their entire religion to a cement of formalism, painted and gilded with utter hypocrisy, but which was the very idol and centre of their entire system. If we had to select one utterance which, more than another, pledged the leading Jews of our Lord's day to irreconcilable hostility against Him, it would be the passage in which, with the *completest* defiance of all that they regarded as most characteristic and venerable in the customs of their nation, He charged them with setting at nought by their traditions the very Law round which, as the most sacred object of their lives, they professed it to be their duty to "make a hedge."

Now as the Pharisees have found not a few champions among recent critics, and as some have gone so far as to make it a direct charge against the

character of our Lord Jesus Christ, that He used against them language of such unsparing denunciation, I shall endeavour clearly to prove in a following paper the complete worthlessness, the radical baseness of their entire system ; and therefore that, if the Jews were to be saved from that formalism which had so dangerously replaced the old pre-Babylonian idolatry, it was absolutely necessary for Christ to "utterly abolish" these idols—Idols of the Forum, the Theatre, and the Cave—which had usurped the once-more desecrated shrines of heart-religion.

F. W. FARRAR.

A CHAPTER OF GOSPEL HISTORY.

2.—THE JUDGMENT OF JESUS ON JOHN. (*St. Matt. xi. 7-15.*)

THE central point of the judgment pronounced by our Lord upon John after the departure of the messengers is to be found in the words, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he" (*Verse 11.*) It is a remarkable declaration, which has always been more or less a puzzle to interpreters. The statement seems to contradict itself, in making John at once the greatest and the least of men. It seems, further, to give too unfavourable a view of the spiritual condition of a godly man, by virtually excluding him from the kingdom of heaven; for if even the least in the kingdom be greater than he, it would seem to follow that he is not in it at all. Some ancient interpreters, including Chrysostom, evaded the difficulty by making the words contain a

comparison between John and the Speaker, *Christ*. They read the passage thus : Among those that are born of women there hath not arisen a greater than John the Baptist; notwithstanding, the less¹—that is, I myself, who as yet am less than John in public esteem—the less is greater than he *in the kingdom of heaven*, though not in the judgment of the world. The interpretation is ingenious, but not satisfactory. It is too easy, too superficial, too trivial. The comparison, without doubt, is between John and any least or less one in the kingdom ; and we must try to find out a sense in which the forerunner of Christ was less not merely than He, the greatest in the kingdom, but *even* than the least therein. With due regard to the strong unqualified manner in which Jesus was wont to express Himself, especially on solemn occasions, when His feelings were deeply stirred, this ought not to be very difficult.

One thing is clear at the outset, viz., that the comparison is not absolute, but relative to certain aspects under which the parties compared are viewed ; such as the happiness they respectively enjoy, the spirit by which they are respectively animated, or the nature of the spiritual movements with which they are respectively identified.

Christ's purpose in making the statement whose import we wish to determine, was not to assist the people to take full and accurate measure of John's genius and character. He did not discuss the question of the Baptist's comparative greatness in the spirit in which in a debating society youths might discuss the question, Who was the greater man and general—

¹ ὁ μικρότερος, the comparative, not the superlative.

Cæsar or Napoleon ? He was concerned about far higher matters. His anxiety was to get people to understand the spiritual phenomena of their time, and in particular to form true, just, and wholesome opinions concerning the religious movements with which John and Himself were identified respectively. In this connection it was very needful to have a right opinion concerning John, to appreciate aright his merits and his defects, his greatness and his weakness. For the opinions we form of *men* very seriously affect our opinions concerning principles and movements, and an indiscriminate admiration or the reverse must necessarily exercise a biassing misleading influence on our judgments and sympathies. In this view it was most important that the generation among whom Jesus lived should think justly of the Baptist. To think too much or too little of him as a public man would be equally injurious in tendency. Those who thought too much of John—who saw in him only truth without error, strength without weakness, not merely the dawn but the day, not merely the burning and the shining lamp,¹ but the sun—would remain with him, and never join the society of the Christ whose harbinger he was. On the other hand, those who thought too little of John would think just as little of Christ. Looking on John possibly as a morose, austere, ungenial man, with a devil of censoriousness in him, they would in all probability regard Christ simply as going to the opposite extreme of licentious freedom in opinion and conduct, and so they would remain estranged from the society both of John and of Jesus ; having no sympathy with the

¹ John v. 35 : ἵνα ὁ λόγος ἡνὸς καὶ φαίνων.

moral earnestness of the one, and therefore not in a state for appreciating the philanthropy and grace of the other.

It was in view of such issues that our Lord made the character of John a subject of discussion. He spoke critically of John, because what men thought of him would have a most important influence on their thoughts of Himself, of the kingdom He announced, and of the good news He preached. For idle criticism of any man, and especially of such a man as the Baptist, He had neither inclination nor leisure. Nevertheless, to pronounce an opinion concerning John was for the Messianic King an inevitable task. Necessity was laid upon Him to criticize John not less than to preach the good tidings. He had to criticize just because He had to preach, the criticism having much to do with the effect of the preaching. John was the representative of a system which was not the gospel, but which was closely connected with it; and it was necessary to put John in his true place, in order to put the system with which he was identified in its true place.

Such being the aim which Jesus had in view in expressing an opinion in reference to the Baptist, it is manifest that the judgment pronounced is a judgment not so much on a *man* as on an *era*. It is a judgment on the law which was given by Moses; and the comparison made between the last prophet of law and any little one in the kingdom signifies the immense inferiority of the legal economy to the era of grace which came by Jesus Christ. Paraphrased, the words of verse 11 mean: John, the last prophet of the old time, was a great prophet—none

greater. No one who went before ever did better justice to the law than he ; ever preached it with more power and boldness, embodied it in a more upright blameless life, or gained for its claims more wide-spread and respectful attention. Like another Elijah, he was austere in habit and stern in will, fearlessly telling God's truth to kings as well as to peasants, come what might. No effeminate courtier was he, saying only things agreeable to royal ears ; no feeble timid time-server, blown about reed-like by every breath of current opinion ; but a strong, true, courageous, lion-hearted man—a true Hero of Moral Law, with the smallest possible amount of human weakness in his nature ; less desponding or querulous than Elijah himself, though not without a touch of that infirmity, as his message of inquiry just received shews. Still, with all that, nay, just because he is a Hero of Law, John is a weak one-sided man. What he has is good, but he wants something of far more value, something which puts its possessors on a different platform altogether from that which he occupies, insomuch that it may be said without extravagance that those who possess it, though immeasurably inferior to John in other respects, are greater than he. He wants the spirit of the New Time, of the era of the Better Hope. Strong in zeal, he is defective in love ; strong in denunciation, he is weak in patience towards the sinful ; strong in ascetic abstinence, by his whole way of life a protest against sensuality, he is weak in the social and sympathetic affections ; strong as the whirlwind, the earthquake, and the fire, he is weak in the moral influence that comes through the still small voice of a meek and merciful mind.

In these respects, any one in the kingdom of heaven animated by the characteristic spirit of love is greater than he.

Diversity of spirit carries along with it diversity of method in prosecuting a great common end. John and Jesus had one end in view, but they pursued that end by very different means ; and by comparing these we get further insight into the judgment pronounced upon the Baptist, and are enabled to understand how that confessedly great man could be inferior to any one, however insignificant otherwise, who only entered heartily into the mind of Christ. What, then, were the methods of Jesus and John as fellow-workers in the great cause of the Divine kingdom, which the one announced as approaching, and the other proclaimed as already come ? Each worker may be said to have had two watchwords. Those of John were repentance, or penance and reform ; those of Jesus, Divine mercy and regeneration. The programme of Jesus as in contrast to that of John might thus be summed up in these two principles—

- (1) Salvation by Divine mercy, not by penance.
- (2) New life by regeneration, not by reform.

These two principles constituted the gospel, the good news which Jesus delighted to preach to the poor, the labouring, the heavy-laden. Let us dwell on them a little, till they have assumed the due dimensions of importance in our minds.

“Son, be of good cheer, thy sins be forgiven thee,” said Jesus on one occasion to a poor man who was brought to Him lying on a bed to be healed. “Thy sins are forgiven, go in peace,” was his message on another occasion to a woman who was a “sinner.”

Evermore this, or something like it, was what He had to say to men in quest of salvation. John had quite a different way of addressing men. His great word was Repent, and the word was used with such a meaning as to suggest the idea of penance. He spoke of forgiveness too, no doubt ; but forgiveness was in the background of his picture, something dimly visible on the far-off horizon to be painfully reached by a penitential pilgrimage. His baptism was a baptism of repentance, not of forgiveness. He took men bound by the sacrament of his baptism to make repentance their life-task ; while Christian baptism takes men bound to believe in the forgiveness of sins through Christ the Redeemer, and to a life of devotion in gratitude for salvation already received. The Evangelists express the exact character of John's baptism very well when they call it "a baptism of repentance for, or unto, the remission of sins."¹ In keeping with the character of his baptism was the style of his preaching. He spoke of an axe that was to be laid to the root of the trees, and of a winnowing fan, and of an unquenchable fire, and warned men to flee from the wrath to come.

There being such a difference between the respective messages of John and of Jesus, it was to be expected that there should be a corresponding difference between those who received their messages in their whole temper and way of life. And such in fact there was. The disciples of John, like their master, were a sad austere company : by their own confession they fasted oft, and were punctilious about purifications, and on the whole lived a painful ascetic

¹ Mark i. iv. Βάπτισμα μετανοίας εἰς ἄφεσιν ἀμαρτιῶν. Comp. Luke iii. 3.

life, putting new wine of moral earnestness into old bottles. On the other hand, the disciples of Jesus behaved like men who had received good news. They *were* of good cheer, they *did go* into peace. As they walked along the way, following their Master, they resembled a bridal party going to a wedding feast, making the welkin ring with laughter and song, rather than a band of pilgrims in monkish garb, trudging along with rueful look and weary feet towards the shrine of some saint, to do penance for their sins. The figure may seem a bold one, but it is Christ's own ; for it is plainly suggested by the question He asked when defending his disciples for neglect of fasting. "Can the children of the bride-chamber mourn as long as the bridegroom is with them ?" The question leads us to think of just such a scene as has been described ; and it gives us an interesting glimpse of the bright, happy, joyous life of Jesus and his companions as they fared on their way ; poor, sometimes not having where to lay their heads, yet without care, for all was right within, conscience at peace, and the sunlight of a Father's love resting on them.

Happy the man who had any hand in producing such a blessed state of mind, by taking part in the ministry of the kingdom ! The Twelve were very insignificant men in gifts and strength of character as compared with John. They were only little ones in the kingdom as yet, one and all of them ; the greater number of them were never to be anything but little ones, even after they had become apostles. Yet little as they were, these disciples, the men of the Galilean mission, were greater than the Baptist, be-

cause they sympathized with their Master's watch-word (mercy to the sinful), and took pleasure in repeating it, and had the honour to bring comfort to heavy-laden hearts by repeating it. Or, to express our meaning in terms borrowed from a Chapter in the Apostle Paul's Second Epistle to the Corinthians, which is a most instructive commentary on the saying of Jesus now under consideration — These humble disciples were greater than John because they were ministers of the *New Testament*, because they had part in the ministry, not of death and condemnation, but of life and pardon, and because with Paul they gloried in their ministry.¹

The other principle in the programme of Jesus was new life by regeneration, not by reform from without. John was a reformer, and his preaching in its details consisted in the enforcement of the need of reformation in particular directions. He looked around and saw what was wrong, and said, "Get this made right and that made right, and by degrees all will be right." To the common people who asked what they must do then to satisfy his demand for amendment, he preached the duty of good neighbourhood, saying, "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise." To tax-gatherers asking a similar question, his answer was, "Exact no more than that which is appointed you." To soldiers, touched with compunctions of conscience, his message was, "Oppress no

¹ The statement in the text is made in unqualified form merely for the purpose of bringing out our meaning. In reality the Twelve as yet had entered only very partially into their Master's mind. But it is true that in proportion as they had entered into that mind they were greater than John.

man, neither accuse any falsely ; and be contented with your pay."¹ To Herod, a flagrant sinner against the seventh commandment, he said, sternly, " It is not lawful for thee to have her."² Now it does not need to be stated that there is nothing to find fault with in these counsels : on the contrary, John was doing an important duty manfully and bravely ; and we may add it is well for a community when it has within it men who feel constrained, as by a voice from heaven, thus plainly and emphatically to shew the people their transgressions, and to summon them in God's name to amendment. In thus preaching reform John was fulfilling his mission, was doing the work for which he was fitted, and which needed to be done just then. And in doing that work with exemplary faithfulness and admirable energy, John was indeed playing the part of a forerunner to Jesus, and preparing the way of the Lord ; even as all men who come in his spirit, like Thomas Carlyle, *e.g.*, in our own day, ever prove to be the preparers of the way for a new forthputting of life and power by the Christian Church. Nevertheless, this zealous, faithful, powerful reform-preaching on John's part was but a poor gospel. It is not much of a good news to tell men that in this and that way they are bad, and that they ought to live differently, and must, if a worse thing is not to befall them. All this may be a good preparation for a gospel, but a gospel in itself it is not. For to tell men that they ought to be good does not make them good ; most likely it only makes them miserable, raising their consciences against them, and making them sensible of a slavery from

¹ Luke iii. 10-14.

² Matt. xiv. 4.

which they cannot rid themselves. For habit is strong, and law is weak through the flesh, and the imperative of conscience, "Thou shalt not do this or that," is but too apt to remain unexecuted, unless somehow and somewhere there come into the heart a power to burst the bonds of sin asunder, and verily enable me to be a son of God. If you can tell me of such a power, I hail your message as a genuine God-sent gospel. I see in you one who can do for me what the law cannot do for me, in that it is weak through my flesh; what political or social reformers cannot do for me; no, nor any penalties of sin, temporal or eternal, not even "the wrath to come" itself. Wretched man that I am, who *can* deliver me? Thanks to God, Jesus Christ can do it. He has a gospel, a good news of God which suits my case. He preaches to me not outward reform in detail, but a new birth which makes all things new, by no external law, but by an inward spirit of life. Is it asked, What better am I with this message than with the other, for how shall I attain unto that new birth? Christ meets this difficulty also. For He is not merely the Preacher of regeneration, but the Regenerator. He Himself received into the heart as an object of faith and love is the Power that makes us sons of God. Would you see how this happens? Look into the house of Simon the Pharisee. What mean those gushing tears, those demonstrations of passionate affection? They signify "a sinner" not merely reformed but renewed, the devil cast out by "the expulsive power of a new affection" for Christ, who has dawned on her mind as the incarnation of Divine charity, and as the fair image of perfect moral

beauty. Christ in the fulness of his grace dwells in the heart, and the demons of desire have taken their flight, and the regenerated one goes into peace, and into a life of devoted service among those who followed Jesus and ministered unto Him of their substance.¹ Blessed, beneficent result! To be envied, the rare power of producing such a result! The man who has such a power in any degree is greater than John, with all his mighty moral energy. The least in the kingdom of God who has the cunning to make Christ appear to any degraded child of Adam as He appeared to the woman in Simon's house, has a secret of power which no Elijah-like man, armed with the earthquake, the whirlwind, and the fire, can command. It is a power possessed by some very little ones in the kingdom, and not possessed by some who are great otherwise: great it may be even in zeal for righteousness, but not in the Divine art of actually turning men from evil to good.

We have now satisfied ourselves that there are some important respects in which the statement that the less in the kingdom of heaven were greater than the Baptist, has a true, intelligible, serious sense. What we have said amounts to this, that the very thing which made John great was the thing that made him weak. His distinction was to be the forerunner of Christ, going before his face and crying, Prepare ye the way of the Lord; and the work of a fore-

¹ Luke viii. 1-3. The statement in the text seems a fair inference, from the fact of this historical notice being brought in immediately after the story of the sinful woman. The Evangelist means to say: This was the way those who had much forgiven to them loved much, and went into peace by the way of devotion, among whom this woman was one.

runner was such that the man who did it well was not likely to be strong in his sympathies with the movement whose advent he proclaimed and promoted—with its spirit or with its methods. On a review of what has been said, it is a comfort to find that we have been able to make good this position without needing to pronounce any harsh judgment on John's spiritual state. We said at the outset that one of the perplexing points in the saying of Jesus now under consideration is that it seems to give too unfavourable a view of the spiritual condition of a godly man, inasmuch as if even the least in the kingdom be greater than he, it would seem to follow that he is not in it at all. We must now look a little more closely into this point. Does then Christ deliberately mean to place John outside the kingdom—near it, but not in it; though great in many respects, yet only once born; born of woman, not twice born,—born from above as well as of the flesh,—therefore not in that kingdom which no man can see unless he be born of the Spirit? We must reply in the negative. We do not believe that Christ meant to exclude John from the kingdom *in the sense explained*, and it appears to us a mistake to imagine that the expression "born of women" is meant to suggest such a contrast between John as irregenerate and those in the kingdom as all regenerate, and therefore, however insignificant, greater than he in spiritual condition and privilege. In the sense explained, we say; for there is a sense in which it could be said, and probably was intended to be said, that John was outside the kingdom. He was outside the kingdom in the same sense in which

many excellent men are outside the *visible* Church, though not, thank God, on that account outside the invisible Church. John was not identified with the kingdom of heaven as a *new historical movement inaugurated by Jesus*, and embracing as yet among its avowed adherents only a small number of very obscure and insignificant people. In former times he had proclaimed the near approach of the kingdom, but at this moment he was in doubt whether either the King or kingdom had come, the actual characteristics of both being so different from what he had expected. In the beautiful language of a French writer, "John had seen the Messiah, was even sure he had seen Him. He had levelled the mountains before his feet, he had laboured ardently to multiply the number of the citizens of his kingdom, he had been able to discover around him the first traces of the grain of mustard-seed sprouting out of the earth; but his eyes, dazzled by the splendour of an ideal image, saw not the light, more feeble in appearance, which was about to disperse the chill dark shadows of a long night: they closed under the stroke of the executioner in the act of searching all round the horizon for the rising sun, and without having observed the thousand drops of a brilliant dew, which at a few steps from his prison announced already the awakening of the dawn and of the spring."¹

In this sense John was outside the kingdom; he was not connected with it as a visible historical movement called by this name. Forerunner of the Christ, preparer of his way, herald of the approach-

¹ Reuss, "Histoire de la Théologie Chrétienne au Siècle Apostolique," vol. i. p. 145.

ing kingdom, he held aloof from the very cause which he had laboured to promote, not recognizing in it the legitimate fruit of his labours, *and being misled by the very qualities of mind which had fitted him admirably for the task of a pioneer*—not the only instance of the kind which has happened in the world's history. But in the highest sense John was on alien from the kingdom of God. The kingdom of God was *in him*, in his heart, in his thoughts continually. His very message of doubting inquiry shewed this; for his was a case in which there was more faith in honest earnest doubt than there is in the belief of many men. And in what He said Jesus had no thought of calling this in question, or of so much as hinting a suspicion as to John's spiritual state. And we must strive in this respect to imitate our Lord, and to bear in mind that because a man is outside the visible Church he is not therefore unsaved; that there may be many who from one cause or another are alienated from the visible Church who nevertheless are children of God and citizens of his kingdom, though in many respects too probably erring, one-sided, defective men. We are all the more under obligation to remember this, that the shortcomings of the Church, her distorted presentations of truth, her lack of holiness and charity, her divisions, may to a large extent be the cause of alienation and misunderstanding. "Blessed," said Christ, "is he who shall not be offended in me," conscious when He uttered the words that He had given no cause of stumbling. His Church on earth cannot use such language, for she has given too many causes of stumbling. If then Christ, who had given

no just occasion of offence, whose offences were really merits, consisting essentially in this that He had come full of grace, rather than of the fury of the Lord, not to judge or destroy but to save—if Christ judged John leniently and charitably, though John stood in doubt of Him, how much more should we abstain from judging those who are without, and full of prejudices against Christianity, when too probably the blame of their prejudice and alienation lies at our own door! Surely this is a very legitimate lesson to draw from the striking saying we have been studying.¹

THE BOOK OF JOB.

III.—THE FIRST COLLOQUY. (CHAPTERS IV.—XIV.)

(4.) JOB TO BILDAD. (CHAPTERS IX. AND X.)

CHAPTER ix. contains Job's real reply to Bildad. Bildad had argued that God was and must be just,

¹ A comparison of the text Matt. xi. 11 with Matt. v. 19, 20 might throw some light upon the question who in the judgment of Christ were within, and who without, the kingdom. In the earlier text that man is pronounced least in the kingdom (*ιλάχιστος*, not *μικρότερος*) who himself sets aside or teaches others to set aside any of the commandments, even the least; and on the other hand, the man whose action is not destructive, but positive and upbuilding wholly, is pronounced great (*μίγας*) in the kingdom, while the Pharisee with his sham righteousness is declared to be outside the kingdom altogether (verse 19). Under this scheme John might come in as a least one, for he was a destroyer of little commandments in zeal for the great ones, and the teacher of others to do the same; for he lived in isolation in the desert, and took no part in the religious services of the temple, so by his way of life as a hermit entering his protest against the prevalent religious hypocrisy. The text Matt. xi. 11 is not incompatible with this view, for *μικρότερος* leaves room for an *ιλάχιστος*. Accepting this view then, we get the following graduated scale: The Pharisee outside, the iconoclast, or destroyer of shams, in the lowest place within, the positive upbuilder great in the kingdom. Finally, the greatest in the kingdom is He who came not to destroy but to *fulfil*, and to destroy the destructible only by fulfilling.

that his providence was simply and purely retributive ; and that no man therefore, whatever he might suffer, could have any right to complain, since he did but receive the due reward of his deeds. Job, as we have seen, traverses this argument, first by ironical assent, and then by open and hot denial. First he says, “ O, of course God must be right, because He is so strong. It is vain to contend with the master of so many legions.” And then he says, “ Nevertheless I will not admit your dogma, for it is not true. So far from rendering to every man the due recompense of his deeds, He condemns the guiltless to the fate of the guilty, mocks at the dismay of the righteous and hands them over to the tyranny of the wicked. It is *not* because I am guilty that I suffer, but because He has unjustly determined to hold me guilty, and to treat me as though my guilt were too notorious to need proof.”

Thus, driven desperate by the collision between his own clear sense that he is innocent, and the fact that he is treated as though he were guilty, he breaks out into what an old writer stigmatizes as *inferni blasphemias*. But no candid and reflective reader will now repeat that charge. He will remember that

to be wroth with one we love
Doth work like madness in the brain ;

and that, despite his passionate reproaches, Job did love God still, and believe Him to be just, if only he could discern his true meaning and aim, is evident from the closing verses of the Chapter. For here he longs to have God humanized—“ a man as I am, whom I might answer ;” if that cannot be, he longs

for a Mediator who shall be able to interpret God to him, and to intercede for him with God. But if he no longer believed in the justice and goodness of God, why should he crave a manifestation of God, or care to renew the broken links of communion with Him? No, Job utters no blasphemy, and still less any "infernal blasphemy;" for does not Jehovah Himself affirm at the close of the drama that, on the whole, Job had spoken of Him aright? But for a while he is wroth with the God he loves, wroth with Him because He is hiding Himself from him behind an impenetrable veil of mystery; and his wrath works like madness in his brain. And when the Father of our spirits hides Himself from his children for a while, to test our courage or to chasten and nerve our hearts, thus exposing us to the most terrible fears, misgivings, and perplexities, He is not likely to take the pitiful cries and upbraidings which shew how much we love and confide in Him very much amiss.

We shall need to bear this thought in mind as we proceed to consider the keen and passionate expostulation with God into which Job, forgetting Bildad and his argument, forgetting the Friends and their grave looks of censure, rises in Chapter x.

In *Verse 1* we have the sighs, or sobs, of despair which introduce the Expostulation. Job had just expressed the yearning of his spirit for a Mediator with whom he could plead his suit unabashed, since, being innocent, he had no cause for fear. But he knows this yearning cannot, or will not, be gratified; that no Arbitrator will step forth, that he must still deal with a God who has prejudged the case and con-

demned before He has heard him. Was ever man in a soror strait? He is innocent; but none the less he is treated as though culpable of the most enormous crimes. He is innocent, but God will not hear of his being innocent: and how is he to prove it before a Judge who has long since given sentence against him and left his seat? The thought unmans, overwhelms him, and he cries, "I loathe my life!" or, literally, "My soul is sick of my life." As no other relief is open to him, he resolves to unpack his heart, to give vent to the bitterness of his soul.

But this resolve introduces no extravagance of passion, no reckless and insolent declamation. On the contrary, it is evident that Job is still brooding over the attitude which God has assumed toward him, trying to account for it in divers ways, and that he tacitly rejects supposition after supposition, simply because he feels it to be unworthy of the great Ruler of the world. In *Verse 2* he makes supplication to his Judge, instead of raving against his injustice. "Do not condemn me," he cries; that is, Do not condemn me without cause; do not fasten an undeserved guiltiness upon me. Obviously he is recalling what he had said about God's determination to hold him guilty, however innocent he might be, and entreating God to revoke it, beseeching Him at least to tell him on what charge he is condemned, and to give him a chance of proving himself innocent of it. In *Verses 3-7* he frames hypothesis after hypothesis to account for the enmity which God has conceived against him, only to reject them as fast as they are framed. First, he asks, Is it becoming, is it in keeping with the character of God, is it con-

sistent with what the universe has a right to expect of Him, that He should oppress and despise the creature whom He Himself has formed ? Nay, that cannot be ; for how should God hate his own workmanship ? Well, then, if that cannot be, can it be that God has merely human eyes, that He may be deceived by the mere appearance of innocence and guilt, deluded by the hypocrisies by which men betray their fellow-men ? No, neither can that be.

It is not so with Him that all things knows
As 'tis with us who square our guess by shows.

God looks not at the outward appearance, but on the heart. But if that be impossible, is it to be supposed that the life of God is as brief as that of man,¹ so that He cannot wait till the sinful impulses and intentions of Job develop themselves in overt acts, but must put him to an instant torture that He may compel him to confess them or even to accuse himself of treasonable intents which he has never cherished ? No, neither can that be. God knows well enough that he is not guilty, and that even if he were, he should never be able to elude the pursuit and stroke of justice. In fine, brood over it how he will, turn it which way he will, he can find no solution of the problem, though he feels that there must be

¹ I have translated *Verse 5*,—

Are thy days as the days of man,
And thy years as *his* years ?

but in the Original the word “man” is repeated, but repeated with a difference which cannot be conveyed in a mere translation. The two Hebrew words used for “man” in this Verse are *enosh* and *geber*; *enosh* denoting man in his weakness, “frail man;” *geber* denoting man in his strength: the former word being associated with the weaker term “days,” and the latter with the stronger “years.”

some solution of it, could he but reach it. And so once more he turns to God, and expostulates with Him, submitting this strange problem to *Him*, and intending to ask Him how *He* solves it. But from this nascent intention, as we shall see in a moment, he is diverted by a sudden suspicion which cuts so sharply on his heart that he is shaken out of all composure, and his pensive meditation frets and rages into the mere frenzy of despair.

Verses 8-12 are an expansion of the phrase, “the work of thy hands,” used in *Verse 3*. Tenderly and pensively Job recalls the loving care and skill which God has expended on him, fashioning and forming every separate organ and faculty of a frame so fearfully and wonderfully made, conducting the whole process of his development from the moment of his conception onward,¹ moulding him like some exquisite vase on which the artist lavishes his utmost skill, and then guarding so rare a masterpiece with unceasing care, and eyeing it with looks of pride and favour. As he recalls these instances of the Divine regard, he beseeches God to recall them too, that the memory of his former grace may blunt the edge of his present displeasure, and asks with blended incredulity and astonishment whether it can really be God’s purpose to break in pieces a work on which He

¹ The development of the embryo is often cited by the Hebrew poets as one of the most sacred and wonderful of mysteries; e.g., in Psalm cxxxix. 13-16, and Ecclesiastes xi. 5. Here the generation and formation of the embryo, and the gradual development of the foetus, are described with physiological minuteness and accuracy. No marvel that this mystery bulked so large in their thoughts if, as there is much reason to believe, it was to their minds the concrete form of a problem by which the most capable and penetrating minds of the present day are exercised, viz., the origin and genesis of *life*.

has lavished so much thought and skill, to destroy a creature whom He has guarded with so much love and care? His argument with God is: Does the potter mould a vessel only to dash it to pieces? And hast Thou moulded me of clay only to bring me to dust again? Incredible, impossible!

But here a terrible suspicion darts into his mind, confuses its clear action, clouds and poisons his thoughts. As if to shew how true it is, and in how many ways it may be true "that a sorrow's crown of sorrow is remembering happier things," while Job is brooding with thoughtful tenderness and soft regret on the many and varied tokens he had received of the Divine love and favour in that earlier time when "he had a daily beauty in his life," all these soft chords of memory are harshly jangled out of tune by the misgiving, which instantly ripens into a conviction, that from the very first God was plotting against his peace; that his apparent love and favour were but a disguise behind which He was hiding his true purpose; that he, Job, had been led on by a hand of seeming grace only that he might be entrapped and whelmed in boundless miseries, and that his present agony of loss and shame and perplexity might be the more dreadful to him from its contrast with the happier things and days which had preceded it. And so, in *Verse 13*, he turns on God with the exceeding bitter cry, "Thou hast granted me life and favour, indeed, and carefully guarded my breath,"

*But Thou wast hiding these evils in thine heart ;
That this was Thy purpose I know.*

Can we wonder that the miserable man eagerly caught at this miserable suggestion? It seemed the

only possible explanation of God's way with him. To explain that way, and if possible to vindicate it, was the prime necessity of his position, the profoundest yearning of his soul. We have just overheard him (*Verses 5-7*) inventing, and rejecting, first this explanation and then that. But now, though he knows not in what particular thought to work, in the gross and scope of his opinion, *this* is what it all means: God has been hiding a real hatred for him behind the shows of love, and this hatred has at last broken through its disguise. He was consciously the same man now that he had always been—as just, as generous, as devout. There had been no change in him; and yet what a change in God! Formerly God had been all grace and bounty to him; now He is all austerity and displeasure. Which was God's real and abiding attitude toward him—the former or the latter? The favour of God had passed like a dream when one awaketh; it was transient, unsubstantial, evanescent, a mere simulation and disguise; but his displeasure, and the misery it bred, were not these real enough, and enduring? Had they not already stricken his soul with an incurable wound? Oh, it was a plot! a base plot! and yet a plot carried through with the most consummate skill.

The suspicion was a natural one; and Job suffers it to creep into the study of his imagination, and dwells on it, seeking to trace it through all its ramifications. To his morbid and inflamed consciousness (*Verses 14-17*) this deep Divine plot assumes the form of a trilemma, a frightful threefold “net, which should ensnare and capture the victim whichever way he might turn.” (1) Were he to sin in some common,

current, and almost venial way, God had determined to mark *in him* a sin that He would have passed by in any other man, and never to absolve him from the guilt of it. (2) Were he to "do wickedly," *i.e.*, to fall into some heinous and unusual sin, God had determined to inflict on him a punishment so terrible that words cannot utter it, and Job, as he thinks of it, can only ejaculate, "Alas for me!" or, "Woe above all woe on me!"—an exclamation keenly expressive of the soul-subduing dread with which he contemplates it. (3) Even were he free from all sin, forensically guiltless, he must not dare to lift up his head, to walk erect, to carry himself as one conscious of his integrity, but must rather demean himself like a criminal, sated with shame and conscious of misery; for should he lift up his head, should he assert his integrity, God would spring on him like a lion, who only watches for the first movement of his prey and strikes it as it moves: nay, even this figure cannot fully render the peril and the misery of his condition; and therefore he compares himself, not only to the prey of a beast of prey, but also to a culprit who only redoubles the anger of his adversary by every attempt at defence, and incites him to call fresh witnesses against him; and to a besieged city, or fort, every sally of which is but a signal for new reserves of force to be brought up against it.

Deeming himself to be caught past all hope of succour or escape in the stifling folds of this detestable net, and remembering Who it is that has woven it and flung it around him, Job once more sinks, as we might expect, into his lowest and blackest mood of despair. In *Verses 18-22* he repeats the cry, or

curse, recorded in Chapter iii. Of that cry from the depths of an undivine despair, he had once been ashamed, confessing (Chap. vi. 3) that his words had been "wild," pleading only that they had been wrung from him by the intolerable weight and pressure of his misery. But now he adopts that bitter cry as expressing his reasoned and deliberate conclusion. He has considered all that the Friends have alleged, all that his own lingering faith and love can suggest ; and the conviction has been forced home upon him that the conditions of human life are so capricious, so cruel and inexplicable, as to render it a curse, and to justify him in execrating it and longing to exchange it for death. It is impossible, I think, to compare these verses with "the Curse" and not to feel that Job is now expressing calmly and deliberately the very conclusion which he there flung out in a torrent of wild and wind-driven speech. It is the voice of reason that we now hear, and not the voice of passion ; but it utters the selfsame loathing of life, the selfsame yearning for death. And now it touches us far more intimately and profoundly. There is a tragic force and pathos in such a phrase as

O, to have been as though I had not been !

of which we are the more sensible because of the severe simplicity of its form and the quiet self-restraint of its tone : it impresses us far more deeply than the wild shrieks and execrations of the Curse, for it comes from depths so profound that they are still. His craving for death is the more terrible when we see, as he enables us to see (*verses 21 and 22*), his conception of the estate of the dead. As he conceives them they are poor thin ghosts, wandering

for ever in a sad and obscure under-world so dark that he accumulates nearly all the Hebrew epithets for darkness, each with its peculiar terror,¹ in order to depict it; a dim and dolorous Hadean world, sunk below the pendant earth, suffused at the best with what Milton, following Job, describes as “not light, but darkness visible;” and if the light that is in it be darkness, how great must be the darkness! That Job should prefer such a death as this to such a life as his implies the extremity of misery and despair to which he is now reduced by the suspicion that God has always hated him, although He had long concealed his hatred behind a show of love. And in this Chapter “he speaks” to God “as he doth ruminante, and gives his worst of thoughts the worst of words.”

(5.) ZOPHAR TO JOB. (CHAPTER XI.)

THE last and least worthy of Job’s opponents now enters the field against him. Eliphaz, as we have seen, was a man of a prophetic spirit, basing himself on oracles and visions. Bildad was a sage, an earlier rabbi, a man of a patristic spirit, leaning on tradition, loving and apt at citing the wisdom of the ancients. But Zophar’s distinction is that there is little or nothing to distinguish him from the ordinary good man of his day. He is not a man of culture and erudition, like Bildad; and still less is he, like Eliphaz, a man in close and immediate correspondence with Heaven. He stands for and utters the common thought, the current conceptions and formulas of his time, and savours of bigotry, as self-styled orthodoxy is wont to do. Having no root in himself, no fami-

¹ Comp. on Chap. iv. 10 and 11, and Chap. vi. 15-20.

liar acquaintance with the voice of Wisdom, no Divine vision on which to fall back, he is compelled to assert himself the more. He catches up the opinions in vogue, and delivers them as *his* opinions, with a voice of authority. He cannot quote oracles with Eliphaz; nevertheless, perhaps therefore, there is a touch of "Sir Oracle" about him, and "when he opes his mouth" he expects his decision, since most of his neighbours concur in it, to be final. With singular fidelity to nature, this comparatively unlearned and unspiritual champion of accepted traditions is depicted as harsh, authoritative, sudden and loud in censure, especially of men who think more deeply and broadly than himself, and with a very keen eye for their sins. He is "hasty and tinderlike upon too trivial motion." "A very little thief of occasion robs him of a great deal of patience." In this very Chapter, for example, he virtually or expressly calls Job, "windbag," "babbler," "empty-pate," "a wild ass's colt;" and implies that his hand is smirched with iniquity, his face foul with ignominy, and his tent defiled by wickedness. He assumes that Job is suffering for some undi vulged crime, and affirms, even in the face of that bitter agony and despair, that his pangs are fewer than his crimes and lighter than his guilt; yet has he nothing to go upon, even in his own breast, but "imputation and strong circumstance, which," as he supposes, "lead directly to the door of truth."

To treat men of this spirit and temper fairly is very hard. But we should be almost as unjust as Zophar himself were we not to remember that he is resenting no personal wrong, but what he conceives to be a wrong against God, and a wrong likely to

have the most injurious effects on the theology, the religious conceptions and beliefs of his age. He feels, feels quite sincerely, that in Job's new and strange conceptions

the antique and well-noted face
Of plain old form is much disfigured ;
And like a shifted wind unto a sail,
It makes the course of thought to fetch about,
Startles and frights consideration,
Makes sound opinion sick, and truth suspected ;

he fears that to have truth suspected may be to have truth denied and disobeyed ; and he is sure that should sound opinion grow sick the health of men's souls will be imperilled and undermined. His motive, therefore, is as worthy of respect as his manner and temper are of blame. Perhaps, too, we may infer from the fact that he speaks last in the Conference, that he is the youngest of the Friends, since so much deference was paid to age in the East, that the elder men would be almost sure to take precedence of the younger. And in that case some allowance must be made for his diminished opportunities of thought and experience. In that case, too, he forms a capital contrast to Elihu ; for while Zophar stands up, with the zeal and asperity of youth, for the old and familiar forms of truth, Elihu utters the new conceptions which were working in the younger men of the tribes, and which, as we shall hereafter see, were a real and considerable advance even on the views held by men so wise and meditative as Job and Eliphaz. In any case Zophar is a welcome, and even a necessary, figure in the scene ; for how should the drama be complete unless there

were at least one actor in it to represent the common and accepted notions of the day, the conceptions and formulas by which the lives of the vast majority of men were shaped ? Eliphaz is to some extent raised above the ordinary run of men by his trances and visions, Bildad by his learning and erudition ; but the unschooled, dogmatic, positive Zophar is one of themselves.

What, then, has Job said or done to make him so keen and hot in censure ? in what has this " pattern of all patience " offended against the current dogmas of the time ? He has offended against them in three ways, which yet are one. Eliphaz and Bildad had laid down the popular dogma when they had affirmed the retributive character of the Divine Providence, and had maintained that God was just on the sole ground that He meted out to every man the exact reward of his deeds. And Job had traversed this dogma, (1) by insisting on his own innocence when his very sufferings were an open proof of his guilt ; (2) by asserting that God was so strong that no man, however righteous his cause, could hope to maintain that cause against Him ; and (3) by affirming that in the common experience of mankind, and not only in his own experience, the wicked often passed their days in mirth and affluence, while the good were smitten with incurable griefs and despised. He had been guilty, therefore, of a threefold impeachment of the accepted dogma. And that it was this dogma which he impeached, that it was God as the Friends conceived Him rather than God as He is in Himself, is put beyond doubt by the fact that his impeachment culminated in an ardent desire and

demand that God would appear to him in some approachable form, and give him an opportunity of vindicating his integrity; for such a desire could only spring from a profound conviction that God was just, and would do justice, if only he knew where to find Him. Still it is easy to see how much there was in Job's attitude and words to provoke the resentment of a shallow and dogmatic retailer of the current truisms such as Zophar. To hear his most cherished opinions thus rudely called in question, was like having the very ground on which he stood, and from which it was impossible for him to move, cut from beneath his feet. No wonder he was angry, and thought he did well to be angry. Yet there is some method in his anger; for, after a brief rebuke of Job's empty and windy babbling, he keeps very fairly to the lines of thought which Job had pursued —the pervading sentiment of his argument being, however, the admonitory one,

You are transported by calamity
Thither where more attends you.

He expresses a wish that Job's desire to see God for himself may be granted, and is sure that, if it be granted, his claim to innocence will be utterly refuted. He meets Job's attack on the equity of Divine Providence by asserting that its seeming inequalities arise simply from its unsearchableness and the incapacity of man to comprehend and interpret it aright. And he exhorts Job to repentance both by promises of good and threatenings of ill.

This is the general drift of Zophar's argument. Let us now observe how he works it out in detail.

CHAPTER XI.

1. Then answered Zophar the Naamathite and said :

2. Shall a multitude of words not be answered,
And shall a babbler be justified ?

3. Shall men let thy vaunts pass in silence,
So that thou mock with none to shame thee,

4. And say, "My discourse is pure,
And I am clean in thine eyes" ?

5. O that God would speak,
And open his lips with thee,

6. And tell thee the secrets of wisdom—
For fold over fold is his counsel :

So shouldest thou know that God remembereth not all thy guilt.

7. Wouldest thou sound the depth of God ?

8. Wouldest thou reach to the perfection of the Almighty ?

9. High as heaven ! what canst thou do ?

Deeper than Hades ! what canst thou know ?

10. The measure thereof is longer than the earth,
And broader than the sea !

If He arrest, and imprison, and hold assize,
Who shall oppose Him ?

11. For He knoweth evil men,
And seeth iniquity when He seemeth not to regard it.

12. But vain man is void of understanding,
Yea, man is a wild ass's colt from his birth.

13. But thou, if thou apply thine heart
And stretch forth thy hands to Him,

14. Should iniquity be in thy hand, put it far away ;
And let not wickedness dwell in thy tent ;

15. So shalt thou lift up thy face without spot ;
Thou shalt stand firm, and shalt not fear :

16. For thou shalt forget thy misery,
Or remember it as waters that have dried up :

17. And a day brighter than noon shall arise ;
If darkness come, it shall be as the dawn :

18. And thou shalt take courage because there is hope ;
Thou shalt look around, and lie down in safety :

19. Thou shalt rest, and none shall affright thee ;
Yea, many shall make suit to thee.

20. *But the eyes of the wicked shall pine away,
Refuge shall perish from them,
And their hope shall be like a last breath.*

Verses 2-4.—In Zophar's judgment, Job should have been silenced by the arguments of Eliphaz and Bildad; but, instead of bowing to their exposition of the popular creed, he has grown more and more unreasonable, talks more and more wildly, and has involved himself in a mere cloud of words in order that he may evade the force of their arguments and rebukes. He is "a babbler"—literally, "a man of lips," a man who, as Carlyle phrases it, "speaks from the teeth outward," and does not utter the secrets of his breast. It is impossible to let his "vaunts" about his personal innocence, his "big talk," pass unrebuted, and leave him to "mock" on—*i.e.*, to impugn the providence of God rashly, sceptically, with a bias or prejudice against it. If he were so left, he would conclude that his "doctrine" or "discourse," *i.e.*, the position he had assumed in this great debate, was conceded, and that he had proved his integrity.

In *Verses 5 and 6* he takes up Job's yearning to see God for himself, and to come together in judgment with Him (Chap. ix. 32-35), since he knows no cause to fear the most searching investigation. Zophar devoutly hopes that this yearning may be gratified, that God may speak with Job, and disclose the secrets his wisdom has discovered; since the wisdom of God, or his "counsel"—the outcome of his wisdom—lies "fold over fold:" it is not simple and clear to the human eye, but intricate and involved: in every depth there is a deeper still. Were God to speak and disclose the secrets of his profound

and penetrating wisdom, Job, so far from being justified, would be amazed and confounded ; he would discover that God, whom he had accused of heaping undeserved calamities on his head, had not inflicted a tithe of the calamities he had provoked ; he would find in himself

undivulged crimes
Unwhipped of justice ;

and would have gratefully to acknowledge that God was far indeed from having “remembered,” from having called him to account for, “all his guilt.”

This is Zophar’s only original contribution to the Controversy—this unfounded and insolent assertion that Job’s complaint of a punishment out of all proportion to his offence was true only in the adverse sense, that his offence was far greater than his punishment.

In *Verses 7-11* he proceeds to eulogize, with some touch of the base courtier spirit and motive—as Job points out in Chapter xiii. *verses 7-9*—the Wisdom which lies fold over fold, the all-penetrating all-pervading omniscience of God. It is too high and deep, too long and broad, in one word, too “perfect,” for man to comprehend. And if He, whose motives no man can sound, and whose deeds, therefore, no man should censure, *should* enter into a controversy with men ; if (comp. Chap. ix. 11, 12), prompted by his knowledge of their secret sins, He should cross their path, arrest and imprison them, and call them to judgment, who will be able to resist the wisdom and the force with which He will plead against them ? Job had used almost the very same words, and drawn from them the same conclusion,—the

same, and yet how different ! For Job had argued that it was impossible for man, however innocent, to withstand God, because He was so strong that his mere fiat would seem to make wrong right and right wrong. No, replies Zophar, it is not before mere force, it is not before a capricious Omnipotence, that he will fall, but before a divine all-searching Wisdom that detects sins in men of which even they themselves are not aware, but which He discovers at the first glance, without needing to search for them, without seeming so much as to look that way.

Verse 12 is, perhaps, the most difficult, though it is by no means the most important, we have yet encountered, and has almost as many interpretations as commentators. The general drift of it is plain, however, at least so far as this—that Zophar intends to contrast the folly of man with the wisdom of God, and that by “the vain man void of understanding,” and “the wild ass’s colt,” he means Job, who had assumed to pit his wisdom against God’s. But here all agreement ends, and out of many interpretations we must fix on one. Out of a great multitude we select two as most deserving of attention. The first, which is by far the finest, reads the verse thus—and the Hebrew is as patient of the reading as of any other :

And hollow man is hearted,
And the wild ass’s colt is quickened into man.

Read thus, the sense is that, by the discipline of the Divine Providence, the judgments inflicted on sin, which Zophar had just been vindicating, man, who is by nature “hollow,” “empty,” “vain,” has, as it were, a heart put into his hollowness, acquires, as we should

say, a new heart, and becomes a new creature. Stubborn, unschooled, untameable as the wild ass of the desert, he is humanized ; a change, a transformation, passes on him, such as we might suppose would pass on a rough wild young colt if a human spirit were breathed into it. In short, the verse is an illustration of the words wrung from Hezekiah by many sorrows : “ By these things men live, and in all these is the life of the spirit.” It is a noble thought finely illustrated. But is it quite appropriate on the lips of Zophar ? Is it not too deep and subtle for so blunt and irascible a man ? On Elihu’s lips it would be quite at home ; but it is so alien to the spirit of Zophar as to compel us to fall back on a reading which looks very tame and poor after that we have just considered. I understand him to mean, then, no more than this : that, when viewed in the light of the Divine Wisdom, Job or any other man, however highly he may think of himself, is a vain and empty creature void of understanding, as unschooled and undisciplined from his very birth as the colt of the wild ass.

After thus stigmatizing and rebuking the foremost man of all his time, Zophar (*Verses 13, 14*) appears to know some little relenting. He has just virtually described Job as a witless empty-pate, hollow, without a heart, a stubborn intractable colt ; but he now admits that Job has at least the power of erecting himself above himself, that there is some distinction, or possibility of distinction, between him and the vain man void of understanding. If *thou*, he says, unlike the stubborn and witless dolt, wilt turn thine heart toward God, and stretch out thine hands to Him ; *i. e.*, if thou wilt turn the whole current of thy

thought, passion, and activity toward Him away from whom it now runs, there may still be hope for thee. But his relenting mood is only less crude and harsh than his angry mood. For not only does he assume that in heart and deed Job has turned against God, and needs to reverse his attitude ; he also assumes that his hands are stained with a crime from which they must be cleansed, that some secret but enormous wickedness dwells in his tent which must be thrust out, and that his face is darkened by an ignominy for which an atonement must be made.

verses 15-19. Still he is sure that if Job will cleanse himself, he will not, as he had feared (Chap. ix. 29-31), cleanse himself in vain. God has framed no such irrevocable determination to hold him guilty as he suspects. Let him but lift a pure face to the pure heavens, and he shall stand "firm,"—literally, "thou shalt be *molten*," *i. e.*, become like a molten statue, firm, solid, steadfast, standing squarely and immovably on its base. He shall no longer be haunted by the memory of his miseries, nor sit brooding over them till he fears that they may be renewed. He shall forget them ; they will pass from his memory like waters that have run by and left no trace behind them. His life shall disengage itself from the darkness with which it is now entangled and obscured, and enter on days brighter than very noon. So far from sinking, as he thought to do (Chap. x. 21, 22), into that dim region in which "the light is darkness," he shall rise into a region so high and clear that its very darkness will be as dawn. So far from cherishing despair and living in perpetual terror and alarm, he shall be sustained

by the courage of hope, and delight himself in a security in which no possibility of danger can be discerned. So far from sitting solitary and forsaken, many shall come and pay court to him ; he shall have all that should accompany a tranquil old age, with

The bounty and the benison of Heaven
To boot.

All these succours and blessings, however, depend on his instant and hearty penitence. If he remain impenitent, his will still incorrect to Heaven, he will meet the doom of the impenitent ; his eyes will pine away with unsatisfied desire ; every refuge of lies in which he has taken shelter will crumble into ruin ; and his last hope will be fleeting, unsubstantial, irrevocable as the last breath of a dying man.

S. COX.

THE GOSPEL IN THE EPISTLES.

I believe in Jesus Christ, the only Son of God, our Lord.

As we have adopted the Apostles' Creed for a thread on which we may conveniently range our inquiry into this subject, we are met at the very outset of our examination by a remarkable feature in Christ's teaching, which is noticed alike by Evangelist and Apostle, and noticed, too, in that undesigned manner which renders their joint testimony of such rare value. Those who listened to Christ were listening to no ordinary teacher, and when men came to Him as suppliants for aid, or as followers and companions, they were called upon to prove their fitness in a way new in the history of the world's teaching. They could not come, as men came to the lectures of the Stoic

and Epicurean among the heathen, and after listening with more or less delight to the words of the Master, depart with no other gain than the gratification which they had experienced in the hearing of subtle arguments, and with no thought of following out in life the precepts which had been set before them. Nor could men approach the Lord as the Jews came to their authoritative teachers, to hear a rule expounded of some ceremonial observances which they must keep, and then, if zealous, go away and add one degree more of scrupulousness to their round of external ritual, and do no more. No, Christ demanded a new thing. He asked for a surrender of much more than the ears to his lessons, or the body to his regulations. His claim touched the soul, and the New Testament Scriptures are full of this new idea which was expressed by the word *faith*. Men were to believe in Jesus. We have called this demand *new*, for the Jew had no conception of such a frame of soul as it implied. His thought was always to *know* and to *do*, and of that distinction between themselves and Christians, the Jews of our own time still make their constant boast.¹ And the heathen world were so far strangers to the dispo-

¹ For a confirmation of this statement see "*Harmony and Disharmony* between Judaism and Christianity," two sermons (in which the points at issue are very fairly stated) by Dr. S. M. Schiller-Szinessy. As these sermons cannot easily be procured, it may be well to quote a sentence or two in illustration. "While on the Jewish side every page of the book of our instructions and our hopes teems with recommendations, exhortations, and commandments to search, to inquire, and to *know*, . . . Christianity has fixed its standard on *faith* as it is inculcated by Paul the Apostle of the Gentiles, who may emphatically be called the Apostle of *Faith*." And again he speaks of "the boast which has for its cause the possession of *knowledge*, as distinguished from and superior to that of *faith*.

tion which Jesus asked of all who became his disciples, that Christianity was compelled, as we shall see, to adopt a new phraseology, to find new words wherewith to explain this new condition of discipleship. For the belief which Christ demanded was to be no mere acknowledgment of Him as a powerful teacher; no mere credence given to statements which men heard Him make; nor were his disciples to rest content with a desire for fellowship with Him. Their belief was to be of such a kind as would pervade the whole of their lives, whether He were present with or away from them, and was to become the moving principle of every action from that time forward: it was to be a sure unswerving confidence that in Jesus Christ God had revealed to man the way of salvation.

One instance will explain what we mean by what we have ventured to call a new phraseology. In St. John's Gospel (Chap. viii. 30, *seq.*) Jesus is related to have been discoursing on the close union between the Father and Himself, and among other things He says, "He that sent me is with me, the Father hath not left me alone." We are told that the effect of his discourse was a great increase in the number of his followers; and the character of their acceptance of his teaching is indicated by a phrase which is peculiarly employed by the writers of the New Testament to designate that adherence to Christ which alone constituted true discipleship. "As he spake these words many believed on him" (*πολλοὶ ἐπίστευσαν εἰς αὐτὸν*). This is not the Greek of classical authors. It is a novel mode of expression, invented to describe the sort of allegiance which Christians owed to their Lord and Saviour. Nor has it, since the

times of the writers of the New Testament, been found to be such an expression as could be applied in any way differently from that in which the authors of the Gospels and Epistles used it. They had to speak of a new thing, and they have framed their Greek expression in a very unusual way, and made the phrase peculiarly their own ; and from them it has become the language of the Churches, and stands in the forefront of our creeds.

For when in the New Testament the word *πιστεύειν* is used as the classical authors use it, it may many times be seen what a different sense the writers attach to it. In the very next verse after that which has just been quoted we come upon an illustration. There were many among the Jews who listened to the words of Jesus without any inclination to become his followers. Their great boast was that they were Abraham's seed ; and teachers who told them, as Christ's forerunner had done, that God was able of the very stones to raise up children unto Abraham, were not likely to meet with ready acceptance among such men. Yet these very men are styled in the verse on which we are dwelling, " Those Jews who believed on Jesus." But here we have the phrase which is most common in classical Greek. Unhappily in our language we have no means of conveying the subtle distinction which exists in the original, *τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους*. The Greek means no more than that these Jews acknowledged the power of Jesus as a teacher ; and this we can see from the dialogue which follows. Our Lord tells them, in a manner which implies at the outset that they were no true followers of Him, " If ye

continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." They answered Him, " We be Abraham's seed, and were never in bondage to any man." The Lord's reply is, " Whosoever committeth sin is the slave of sin. . . . I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you." We see, then, what sort of belief these men had. It was the belief of the devils, who believe and tremble, but not the true faith which Christ sought from his disciples.

Of course such a recognition of Christ's teaching as theirs was must precede true belief; and therefore this expression (*πιστεύειν αὐτῷ*) may likewise be found used of those who had begun to give heed to Jesus, and who afterwards yielded themselves to Him as their Saviour: to whom, in consequence, the more specially Christian phrase (*πιστεύειν εἰς αὐτὸν*) could in the end be applied, for the greater includes the less. But what it is desired here to point out is the peculiar selection by the Evangelists and Apostles of words neither classical nor usual, whereby the surrender of the life to Christ should be emphatically described. Now throughout the writings of St. Paul we find both constant indications that faith was needed for those who would join the new communion, and also that this expression for faith in Him which we have styled specially Christian is of perpetual occurrence. We need scarcely illustrate what we have said of Christ's demand for faith from his followers and from those who sought his aid, by quotations from the Gospels. Christ's words (Mark ix. 23) to the father of the demoniac child, " *If thou canst believe, all*

things are possible to him that believeth ;" and to Jairus (Luke viii. 50), sorrowing for his dead daughter, "*Believe only*, and she shall be made whole," are instances of what happened in every case when suppliants came to Christ. And in St. Matthew (Chap. xviii. 6), speaking of those who above all others might be called his own, Jesus employs the very phraseology on which we are commenting. "*Whoso shall offend one of these little ones which believe in me*" (*τῶν πιστεύοντων εἰς ἐμέ*).

But it is, as we might expect, when we come to the Fourth Gospel, that we find the phrase most abundant. St. John has recorded more of the discourses of our Lord than the Synoptists ; and those which he has presented to us are precisely those in which the doctrines of Christ are more specially developed. He deals with the words of Jesus much more than with the works. Demands for faith are abundant here too, as when (Chap. xi. 26) Christ says to Martha, "*Whosoever liveth and believeth in me shall never die*," and waits for the expression of her faith before He raises her brother to life ; and in the interview with Thomas (Chap. xx. 29), "*Because thou hast seen me, thou hast believed : blessed are they which have not seen and yet have believed* ;" a passage which is followed immediately (*Verse 31*) by the statement of the Evangelist that the miracles of Jesus were recorded that men might "*believe that he is the Christ, the Son of God, and that believing they might have life by his name*." And for the phrase *πιστεύειν εἰς αὐτὸν* we might quote almost every Chapter of the Gospel. In Chap. ii. 11 it is found after the account of the miracle at Cana in

Galilee, "His disciples *believed on him*." In Chap. iii. 15 we are taught concerning true believers "that whosoever *believeth in him* should not perish, but have eternal life." In Chap. vi. 35 Jesus testifies, "He that *believeth in me* shall never thirst;" and in Chap. xii. 44 the phrase is three times repeated, "He that *believeth on me*, *believeth not on me*, but *on him* that sent me." Yet long before any of these Gospels were written St. Paul exhibits the same peculiarities of phraseology in his Epistles. Everywhere there is made from those who would become followers of Christ the like demand which the Lord made for Himself when He was on earth. The salvation which is set forth in the Gospel according to St. Paul, as well as according to those who are specially named Evangelists, is effectual only through faith. So (Romans i. 16) we find the Apostle declaring, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to *every one that believeth*." And in the same epistle (Chap. x. 4) he declares, "Christ is the end (*i.e.*, the final aim and purpose) of the law unto righteousness to *every one that believeth*." And to the Corinthians (1 Cor. i. 21) he writes in like manner: "It pleased God by the foolishness of preaching to save *them that believe*;" and to the Galatians (Chap. iii. 22) he says, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to *them that believe*." And instances of the same kind abound, shewing that the condition on which men were to be admitted into the privileges of the Christian covenant was that same *faith* on which the Founder had always insisted. And the Apostle

uses the formula (*πιστεύειν εἰς αὐτὸν*) at this early date exactly as we have seen it in St. John's Gospel, which was written nearly at the close of the century. In Romans (Chap. ix. 33) we have an instructive example, shewing how St. Paul has modified a quotation from the Septuagint, and fashioned it, in its application to Christ, on this special Christian model. "Behold," he quotes, "I lay in Zion a stumbling-stone and rock of offence, and whosoever *believeth on him* shall not be ashamed." The latter part of the quotation is from Isaiah (Chap. xviii. 16), but there the words are simply, "He that believeth shall not make haste," *i.e.*, flee away hastily, as men do when ashamed. The passage, as first written, applies to the Messiah, but the specially Christian portion of the phrase was left for St. Paul to introduce after Christ had appeared and taught men what the nature of true faith was. And the Apostle uses the same text with the same modification in the very next Chapter (x. 11). Perhaps one of the most interesting passages of this nature is in the Epistle to the Galatians (Chap. ii. 16). St. Paul is speaking of St. Peter separating himself from the Gentile converts. Such a separation was not according to the truth of the gospel, and in his declaration of what is gospel truth, St. Paul says, "A man is not justified by works of the law, but by the faith of Jesus Christ; so we have *believed in Jesus Christ*, that we might be justified by the faith of Christ, and not by the works of the law."

We have dwelt thus long on this usage of the Christian Scriptures, because such a similarity of language, in an expression which must have been

of hourly occurrence in the intercommunion of the early Christians, shews that from the very first the teaching which was given to the converts was, in this marked particular, exactly what the Gospels represent it to have been; and such a resemblance is so thoroughly without design, so completely a natural result of the circumstances out of which it sprang, that it seems to be of the highest importance to put it prominently forward. Christ's demand for faith, and the language descriptive of that state of mind which He sought for in his followers, have left their imprint on all the literature of the Christian society; and this feature is to be found alike in the letters of St. Paul to his own converts in Corinth and Galatia, and to those Christian brethren at Rome whose first teaching had come from other lips than his. They all use, and all understand the same expressions—and these no common ones—on this solemn question of faith in Christ.

Nor do we deem it of slight importance that our inquiry shews that there exists a somewhat fuller resemblance between St. Paul's language and that of the Fourth Gospel than between the Epistles and the writings of the other Evangelists. St. John has left us much more of what may be termed doctrinal teaching than of history in his Gospel. His subject-matter is, therefore, much more akin to that of St. Paul than are the more purely narrative records of the Synoptists. The result which we have arrived at from an inspection of the language of the two writers is exactly what we should expect. The Apostle (himself divinely taught by Christ) employs special language for describing the

fellowship of Christians with their leader; and when the beloved disciple has to record the words of the Lord Himself, we find a complete unity between the two modes of speech. With the preacher, as with the Evangelist, true Christianity is (*πιστεύειν εἰς Χριστόν*) to believe in Jesus Christ.

When we turn to the first article of the Apostles' Creed, we find allusion made therein both to the Divine and human natures of Jesus Christ. As human, he is Jesus, so named from his birth; as Divine, he is Christ, the anointed of God before the world began. Towards God his relation is that of the only Son; towards men He is set forth as their Lord.

Let us look first at what our Epistles tell us of the Divine Sonship of Jesus Christ. By the title of *Son of God* He is called in many places. To the Galatians (Chap. i. 16) St. Paul says, "When it pleased God . . . to reveal *his Son* in me," in allusion to the Divine revelation which had been vouchsafed to him on his road to Damascus; and once more, referring to that knowledge of the early history of Christ which he must himself have at first been taught, as he was now to be the teacher of others, he says (Gal. iv. 4), "When the fulness of time was come, *God sent forth his Son*, made of a woman;" and immediately afterwards, speaking of those whom he calls heirs of God through Christ, he writes, "God hath sent forth the spirit of *his Son* into your hearts." And in the other Epistles the like teaching is repeated in every form. To the Corinthians (2 Cor. i. 19) he styles the Saviour "the *Son of God*,

Jesus Christ, who was preached among you by us ;" while over and over again God is called "the Father of our Lord Jesus Christ" (Rom. xv. 6; 2 Cor. i. 3; xi. 31). In the opening words of the Epistle to the Romans (Chap. i. 1-3), speaking of the gospel of God, to the preaching of which he himself had been separated, he says that the message thereof is "concerning *his Son Jesus Christ* ;" and in the next verse, he teaches that Jesus was declared to be the *Son of God* with power. And in a following chapter (Rom. viii. 16, 17), in stronger language than that of the Epistle to the Galatians, believers are called the children of God ; and immediately there follows, "And if children, then heirs, heirs of God, and joint heirs with Christ," who is therefore in a special sense the Son of God. Conformity to the likeness of Christ is called (Rom. viii. 29) "being conformed to the image of *his Son*," while (2 Cor. iv. 4) Christ Himself is said to be *the image of God*. But not only so, the Apostle declares as emphatically as any of the Evangelists that Christ is God Himself. In the Epistle to the Romans (Chap. ix. 5) we read, "*Christ* who is over all, *God blessed for ever*." And that He was with the Father in heaven before He came to earth, we are told when St. Paul states (1 Cor. xv. 47) that the second man, Jesus Christ, who brought life into the world, as the first Adam had brought death, was in truth "*the Lord from heaven*." And we may gather testimony to the same effect from a passage where the Apostle expounds a Scripture of the older covenant. The words are from Deuteronomy (Chap. xxx. 12), and were, of course, addressed to Israel long before the coming of the

Saviour in the flesh. "Who shall go up for us into heaven?" are the words in the Law, and this the Apostle explains by inserting, "to bring down Christ from above." In looking at all these passages, we should try to realize how much must have been heard of the gospel story before those to whom such hints (for they are no more) as are herein contained could be intelligible. They are truly *φωνάντα συνετόσιν*, and nothing else; words which the instructed can understand, but which would come with their full weight to nobody besides. The Corinthians, Galatians, and Romans must have heard how Jesus Christ had claimed, while on earth, to be the Son of God. They must have heard how He had said, "I and the Father are one." They must have been told how this "Son of God with power" had wrought, during his earthly life, many marvellous works, and had appealed to those who saw Him, "If ye believe not me, believe the works." They must have been taught that He through whom they were to become heirs of God had said to his disciples, "The Father himself loveth you, because ye have believed that I came forth from God." They must have heard also of the witness borne at Christ's birth by the angelic choir, "This day is born a Saviour which is Christ the Lord." It would be no startling thing for such people to read, when it came to be written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." And when that sublime teaching is accepted in its full meaning, there is nothing in the Gospels regarding the divinity of Christ which remains to be learnt.

Let us now turn to what these Epistles tell us of the *human* nature of the Lord. In the Epistle to the Romans (Chap. v. 15) St. Paul expressly speaks of our Lord as “*one man* Jesus Christ;” and that there may be no question about the notion of true humanity which the Apostle meant to predicate concerning Jesus, He is put (as in 1 Cor. xv. 47), by the comparison in this text, on a level with the first Adam. “Death reigned from Adam to Moses. . . . But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by *one man*, Jesus Christ, hath abounded unto many.” But we have still stronger and more definite expressions concerning the humanity of our blessed Lord. For in speaking of the Israelitish nation (Rom. ix. 5) the Apostle tells his hearers that from that race Christ came (*τὸν κατὰ σάρκα*) as far as flesh was concerned. Therefore the Jesus of whom the Romans had heard was a human Jesus, born a Jew. But to understand the hint so briefly given, they must have heard much more. They must have been taught that the human in Christ Jesus was not all, that therewith was also combined a Divine nature. If Christ had been born into the world with no different characteristics than other men possess, or if the Romans had never been told this, what need for that expression *according to the flesh?* If He were a Jew, born like other Jews, He was of course an Israelite in this respect, and Scripture would have recorded for the instruction of these converts something which is superfluous, a practice not lightly to be charged on the sacred writers. We may be quite sure that the

whole history of the Divine, as well as of the human side of Christ's life, had been fully set forth to the converts, and that this short sentence conveyed to their minds all that the Gospels tell us of Jesus as the miraculously conceived Son of a human mother, but at the same time the Son of God, born to save his people from their sins.

But we have a more definite statement still. In writing to the Galatians, St. Paul (Chap. iv. 4) says, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Leaving out of our consideration for the present all in this passage except what relates to Jesus as man, can we for a moment suppose that these Galatian Christians would have appreciated such a sentence as this, occurring in a brief Epistle, unless they had been fully instructed in what we call gospel history ? That God's Son should have been born of a woman was an idea inconceivable except they had been thoroughly instructed concerning the conception of Christ by the Holy Ghost. They must have heard how He was born of the blessed Virgin ; they must have been taught how in his infancy He and his parents conformed to all the ceremonial observances of the law of Moses ; that He whom they were called upon to worship had been in outward appearance a Jew, living among Jews, and observing the law just as other men did. But they must have heard more than this. They must have been told how He not only observed, but said that He came to fulfil the law, that his mission was not to destroy, but to enlarge the scope of that Divine revelation. The

sentence of St. Paul implies too that Christ continued to observe the law when He was more advanced in age, and that during his life He confined his ministrations mainly to the house of Israel. Those who read this Letter had heard, we cannot doubt, how at the first Christ said of Himself that He was not sent but to the lost sheep of the house of Israel, and that to his disciples his first commission had been that they should preach to Israel only, and that He had expressly said, "Into any city of the Gentiles enter ye not."

But they to whom the Apostle wrote were themselves Gentiles. They must therefore have likewise been taught that there had been given a wider commission, put forth by Christ at the end of his life; they must have been told, nay, themselves were a living evidence on the subject, that now it was not only those who were under the law whom Christ had come to redeem, but that his ministers were sent forth "into all the world, to preach the gospel to every creature; to teach men all things which he had commanded, and to baptize them in his name." We thus see that the men who, being Gentiles, could appreciate the full meaning of this sentence of the Apostle, must have had imparted to them at least an outline of the Gospel history from the birth of Jesus Christ till his ascension. *We* can understand all these brief allusions, because we have the Gospels as our key. The early converts could not have understood them without teaching of a similar kind. With our Gospels before us the allusions in the Epistles are plain, and those for whom they were written must have been prepared by oral teaching

to appreciate their words as well as we can. That is, so far as these two points of Christ's Godhead and manhood are concerned, the Roman, Corinthian, and Galatian Christians had heard orally within some twenty or thirty years of the death of Jesus what we now read and call the Gospels.

J. RAWSON LUMBY.

THE CLOUD OF WITNESSES.

HEBREWS xii. 1.

THE authorized English translation of the Bible has taken so strong a hold upon the memories and associations of Englishmen, that we find it difficult to adapt ourselves to an improved rendering, or even to correct in our minds an ambiguity of which, when reminded of it, we find that we were quite aware.

In Hebrews xii. 1, the idea of witnesses as persons looking on at a spectacle has so taken possession of our minds, that few of us pause to ask ourselves whether this is really the conception which the writer intended to convey. But if we go into the question etymologically, we shall see that it is at least very doubtful whether this meaning will hold.

What is the meaning of the Greek word *μάρτυς* (witness) ? There can be no question that it means one who bears testimony. Neither in classical Greek nor in the New Testament is any instance to be found where any other meaning attaches to it. For example, it is used of the witnesses who gave testimony against Stephen (Acts vii. 58) ; and in 1 Timothy v. 19, where we read, *Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων* (against

an elder receive not an accusation, but before two or three *witnesses*); as also, and in the same sense, in Hebrews x. 28. Its most frequent use in the New Testament is as applied to the apostles, whose office it was to be witnesses of the Resurrection. It is also used to denote those who bore witness to Christ by suffering for Him; as, for example, in Acts xxii. 20, *Tὸ αἷμα Στεφάνου τοῦ μάρτυρός σου* (the blood of thy martyr (witness) Stephen); and in Revelation ii. 13, *'Αντίπας ὁ μάρτυς μου ὁ πιστός* (Antipas, my faithful witness); and again in Revelation xvii. 6, *Tὸ αἷμα τῶν μαρτύρων Ἰησοῦ* (the blood of the witnesses (or martyrs) of Jesus). In Revelation iii. 14, Jesus Himself is called *'Ο μάρτυς ὁ πιστὸς καὶ ἀληθινός* (the faithful and true witness). Everywhere the main idea of the word is, not one who observes or looks on, but one who testifies.

Indeed, had the writer intended to convey the meaning, so constantly insisted on in sermons and devotional writings, that we are compassed about with a cloud of unseen spectators, who look on with interest at our race, he had a word ready to his hand—a word not indeed used in the New Testament, but in common use at that time, *θεάτης* (onlooker at a spectacle). In a language so precise in its use of words as the Greek, it seems certain that *μάρτυς* can never have been used in the sense of *θεάτης*. And this remark is confirmed by the fact that the Greek commentators, whose testimony in a case of this kind is most valuable, as giving us almost a contemporaneous exposition, take this view of the word. Thus Chrysostom, quoted by Alford, says with reference to these witnesses, *ἐμαρτύρησαν τῇ τοῦ Θεοῦ*

μεγαλεύσηται (they bare testimony to the mighty power of God). And, better, Theodoret, *πλῆθος τοσούντον* *μαρτυρεῖ τῇ δυνάμει τῆς πίστεως* (this great multitude bears witness to the power of faith). Indeed, even in English, the use of “to witness” in the sense of to see or look on, is merely a piece of modern slip-shod. In standard English, “to witness” means to bear testimony, and “a witness” is one who bears testimony.

Who, then, are the *μάρτυρες* (witnesses) in the passage under discussion? And do they bear witness *of* us or *to* us?

It is to be noticed that the words *μαρτυρεῖν* (to bear witness) and *μάρτυς* (a witness) seem to be running in the Author's mind in this whole passage. Thus in Chapter xi. verse 2, *ἐν ταύτῃ γάρ* [sc. *πίστει*] *ἐμαρτυρήθησαν οἱ πρεσβύτεροι* (by faith the elders received a good testimony). In verse 4 it is said of Abel, *μαρτυρῶντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ* (God bearing witness to his gifts); 5, *μεμαρτύρηται ἐναρεστηκέναι τῷ Θεῷ* (he received testimony, literally, he was witnessed of that he pleased God); 39, *ὅτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως* (these all having been witnessed of, i.e., having had favourable testimony borne of them, through faith). Now in all these passages witness is borne *of* the elders, testimony given in their favour, whether by God (so in verse 4, certainly) or by the agreement of the faithful. If we apply this clue to the word *μαρτύρων* in verse 1, the sense would be: “Having so great a cloud of saints of old ready to bear witness in our favour if we run well.” But against this is to be set this consideration, that the whole preceding Chapter is a great

description of faith as exemplified in the heroes of the old dispensation. At the close of Chapter x. the writer had said, *ἡμεῖς οὐκ ἐσμὲν ὑποστολῆς. . . . ἀλλὰ πίστεως* (we are not of drawing back, but of faith). And what, he seems to ask, is faith ? It is the animating principle which enabled the saints of old to do and to suffer, as seeing Him who is invisible. And all these he sets before us to shew us what we may be: he summons them, so to speak, one by one, as witnesses of the unseen power which animated them, to testify to us that as they ran so we can run ; as they overcame so can we overcome. They are not one or two, but a cloud ; they are not here and there, but they compass us about on every side ; they cheer us and animate us by the assurance that the race is ours if we will run with patience, and look steadily away from the things around us to Jesus, the author and finisher of the faith in which they overcame, and in which we have to strive.

We may summon Dr. Watts as a witness to the accepted interpretation of the passage in his day :—

Our glorious Leader claims our praise
 For his own pattern given :
 And the long cloud of witnesses
Shews the same path to heaven.

It is true that if we accept this, which appears to me the only tenable interpretation of the word, we give up a good deal of beautiful association which has twined itself round the passage. We lose the crowd of onlookers (*θεάτραι*) watching us intently, marking every false step, rejoicing in every vigorous effort : but after all, what we lose in one aspect we gain in another ; we gain the *μάρτυρες*, the witnesses

to the prevailing power of faith, cheering us on, encouraging us when we falter, warning us when we stumble, bidding us (to adopt St. Paul's words), "Be ye followers of us, as we also were of Christ."

It is right to add that De Wette prefers the sense of *spectators*, though without shewing that *μάρτυρες* can bear this sense; while Alford (with Schlichting) endeavours skilfully to combine the two. Alford's idea that *νέφος* (cloud) implies their being above us, seems fanciful, *νέφος* being frequently used as a picturesque expression for a multitude, without any further idea. (Cf. Homer, *νέφος Τρώων, πεζῶν* (a cloud of Trojans, of foot-soldiers, &c.); Herodotus, *νέφος ἀνθρώπων* (a cloud of men); Euripides, *νέφος Ἑλλάνων* (a cloud of Greeks)).

R. E. BARTLETT.

NOTES ON COMMENTARIES.

4. THE NEW TESTAMENT.

MANY difficult questions of Chronology are started by the Scriptures of the New Testament, and much depends on the way in which they are determined. Every student of the New Testament, therefore, is sooner or later compelled to take up these questions and to solve them as best he can. I know of no book more likely to prove helpful to the ordinary student than the "Key to the Chronology of the New Testament," by Mr. Thomas Lewin¹ (author of the splendid "Life of St. Paul," a new and much improved edition of which has recently appeared). For in this able work he will find not only adequate dissertations on the disputed and more difficult dates

¹ "Fasti Sacri." By Thomas Lewin, Esq. London : Longmans.

of the Gospel story; but also, and this is more commonly wanted by the preacher and expositor, a connected chronological narrative extending from B.C. 70 to A.D. 70, in which, while the events of Jewish and Christian history occupy the place of honour, the cotemporary events of secular history are suggestively disposed around and behind them; so that, in dealing with any incident recorded in the Scripture narrative, the student can take in at a glance all that he needs to enable him to place that incident in its due relations to the main cotemporary currents of human thought and action.

All who expound the New Testament, moreover, need to have some acquaintance with the history of the Greek texts on which our modern translations are based, with the age and value of the Greek manuscripts, whether uncial or cursive, and of the more ancient and important versions. The book on this department of Criticism which I myself have found most useful is that of Dr. Scrivener,¹ of which a second edition, minutely and thoroughly revised and brought down to date, appeared in 1874. Dr. Scrivener's work is characterized by great thoroughness, sobriety, and impartiality; and he has contrived to bring a large subject within the limits of a most convenient and serviceable manual.

In this department, too, all the works of Canon Westcott will be found singularly fascinating and instructive, while they are also more within the grasp of the general reader than Dr. Scrivener's manual. Even those who have little Latin and less Greek,

¹ "A Plain Introduction to the Criticism of the New Testament, for the use of Biblical Students." By F. H. Scrivener, M.A., LL.D. London : George Bell and Sons.

nay, even those who know no Latin or Greek, may read these three volumes¹ with profit and delight.

A very valuable collection of general "Studies on the New Testament," by Professor Godet,² of Neuchatel, has just issued from the press. These "Studies" cover the whole of the New Testament, since they comprise essays on the Origin of the Four Gospels, on the Life and the Work of Jesus Christ, on the Times and Works of the Four Principal Apostles—Peter, James, Paul, and John—and on the Apocalypse. There are one or two notable defects in these valuable and brilliant essays. It is not a little surprising, for example, to find an expositor of Professor Godet's acknowledged spiritual insight and literary delicacy of perception asserting that the style of the First Epistle of St. Peter has "nothing in common" with that of St. Mark's Gospel (p. 357), and deliberately excluding his Second Epistle, "if not from the Canon, at least from the number of the genuine Apostolic books" (p. 204);—conclusions which no one will readily accept who has read the articles in which Mr. Rawson Lumby has traced the characteristics of St. Peter's style through the Gospel of St. Mark, the Acts of the Apostles, and the First and Second Epistles which bear his name.³ It is still more astonishing to find a theologian of his liberal and catholic spirit reviving what one had assumed to be an exploded superstition, viz., that

¹ "The Canon of the New Testament." By Brooke Foss Westcott, D.D. London : Macmillan and Co.

"The History of the English Bible," and "An Introduction to the Study of the Gospels." Also published by Macmillan.

² Translated and Edited by the Hon. and Rev. W. H. Lyttelton, M.A., and published by Messrs. Hodder and Stoughton, of Paternoster Row.

³ See THE EXPOSITOR, Vols. ii., iii., and iv.

God was moved to a settled enmity against men by their sins, an enmity only to be remoyed by the sacrifice of Christ; adducing in support of a dogma which every passage that implies Christ to be the Father's gift to the world disproves, words so plain as those of St. Paul in Romans v. 10: "For if, *when we were enemies*, we were reconciled unto God by the death of his Son," &c.; and arguing (p. 152), "It is impossible to doubt that the word *enemies* means objects of the enmity of God!" But these surprising slips apart, it would be hard to find a book more striking, interesting, and instructive than this of Professor Godet's; and I would earnestly advise all students of the New Testament to possess themselves of it.

5. THE GOSPELS.

It is both strange and suggestive to observe how much more attention was given till of late by our best Biblical scholars to the Epistles than to the Gospels. Only a few years since I had not a single English commentary on the Gospels which I should have cared to commend to my fellow-students, although one should have thought that the words of the Master would have been held far more precious than those of his disciples. Of late years, however, but only since A.D. 1870, this gap in our English library has been worthily filled, though we still owe our best commentaries on two of the Gospels to a foreign pen; and there is now *one* exposition of each of the Gospel narratives which every student of them should habitually consult. Dr. James Morrison's Commentaries on St. Matthew and St. Mark

are simply invaluable.¹ With immense labour he has gathered together all that previous commentators, ancient and modern, foreign and native, have contributed to the interpretation of these sacred "memoirs," and in so far as it is of value has given it a place in his work. All other notable or important opinions on the meaning of the passage in hand having been given with astonishing accuracy and succinctness, he adds his own; his own being, for the most part, so reasonable, so simple and unforced, as to command acceptance. His style, moreover, is so racy, so graphic, so idiomatic, that one reads him, not only with no sense of labour, but with constant surprise and delight. Possessed of these commentaries, most ministers require nothing more for the work of expounding the two Gospels on which he has written.

Professor Godet's Commentary on St. Luke,² if not quite so valuable to an English reader as Dr. Morison's unrivalled and indispensable volumes, is only of lesser value, and is a very sufficient guide to the meaning of the Third Gospel. As, however, this Commentary has already been reviewed in *THE EXPOSITOR*³ at some length, I may refer those who would know more of its character and aims to that review of it. The Professor's Commentary on St. John is, I think, even more valuable than that on St. Luke, at least in the original. Some specimens of it were given to our readers in a series of papers on "The Prologue to St. John's Gospel," which ap-

¹ Published by Hamilton, Adams, & Co., London.

² A translation of this Commentary, by E. W. Shalders, B.A., is published by Messrs. Clark, of Edinburgh.

³ See Vol. ii.

peared in the second volume of this Magazine. Messrs. Clark, of Edinburgh, have just published the first volume of a translation of it. This I have not seen as yet, however; but, judging from their other translations, it is likely to be of much value to those who cannot consult the original work.

I have more than once in these brief Notes spoken with cordial admiration of the thoroughness which marks the labours of many of our Commentators, of the immense pains they have taken to arrive at right conclusions. But, in this respect at least, of all the books on the Gospels with which I am acquainted, Mr. McClellan's¹ bears away the bell. It is a monument of learned industry and devotion. The very title-page reminds one of the "painful" scholars of an earlier age, and every succeeding page bears marks of the most laborious and far-reaching research. A certain wilfulness and dogmatism is apparent on the surface of the book; Mr. McClellan speaks in a tone somewhat too positive, sets himself too obviously against modern thought and science, and seems at times to claim hardly less than omniscience and infallibility. But these are faults which his intelligent readers will readily excuse in consideration of the immense service he does them in placing the results of his wide scholarship and laborious investigations at their command. They even lend a special character, a piquant flavour, to his style, and they have led him to one or two conclusions which need to be very carefully considered, and from which men of less character and originality

¹ "The Four Gospels, with Analytical and Chronological Harmony," by John Brown McClellan, M.A. London : Macmillan & Co.

would have shrunk. The great task which he has set before him is thus described in the preface to this the first of two volumes on the New Testament which he proposes to issue for the benefit of the English reader :—

First, to construct (for the sure and hidden foundation), from all the rich and now sufficiently accumulated stores of original evidence, a pure Original Greek Text of these Scriptures ; that is to say, a Text which shall be the nearest approximation, in the original tongue, to the very words in which they were delivered at the first by the Inspired Writers to the Churches : Second, from this Greek Text, upon the basis of our endeared and venerable Authorized Version (after such an exhaustive investigation of the original language as has now for the first time, we believe, been attempted for the purpose of any Version), to produce a most faithful and exact English translation, which, while never departing to any unnecessary extent from the style and diction now happily familiar to the Church, shall yet satisfy the most rigid demands of sound and accurate scholarship : Third, to exhibit to the eye of the reader, for his ready use and thorough satisfaction, ample authorities for the words and phrases of the Translation, as likewise for the sense and allusions, from all the original authorities, and from such only : Fourth, to examine and refute at length all the principal particular charges of inconsistency and discrepancy alleged by the sceptics against the contents of the Holy Gospels, and more briefly, either explicitly or implicitly, all the minor charges likewise : Fifth, by an original Harmony, on a simple and exhaustive plan, as well analytical as chronological, to exhibit the order in time and logical connection of all the events and discourses related in these Gospels : Sixth, finally to append Notes and Dissertations on the more difficult passages, detailing and discussing the evidence for both Text and Translation, controverting erroneous criticism and doctrine, confirming the genuineness of certain principal disputed Sections, and establishing throughout the real value and proper application of critical materials.

From this sentence, or paragraph, it will be seen that Mr. McClellan's aim is lofty enough and comprehensive enough ; and we heartily wish him life and energy to accomplish the great task he has set himself, and to which he has already devoted the labour of "more than fifteen years." Some of the conclusions which he has already reached will

sound sufficiently startling at first to most modern scholars ; as, for example, these : that the Texts constructed by Professor Tischendorf and Dr. Tregelles are "*considerably less pure and less perfect than the old Textus Receptus which they are designed to overthrow* ;" that our modern Texts are, as a rule, marked by a "*servile submission to the two most ancient surviving MSS. of the fourth century and of the country of Egypt, the Codex Sinaiticus and the Codex Vaticanus* ;" and that, in fine, "*instead of the pure text of Evangelists and Apostles of the first century, Modern Criticism offers to the Church a corrupt Egyptian Text of the fourth century*." But these conclusions are based, in part at least, on a principle which has been too much overlooked ; viz., that a Codex of a later date may represent a different and a better school to that represented by a MS. of much greater antiquity ; and that it is therefore a critical blunder to base a Text on the MSS. of a single school simply because its surviving copies can be traced somewhat farther back. As a reaction against an excessive devotion to the authority of the Egyptian manuscripts, Mr. McClellan's work is very timely and wholesome. My only doubt is whether it would not have been wiser for him to have given us the Greek Text which he has so laboriously compiled, rather than to commence the execution of his design by an English Translation of it with its accompanying Harmony and Notes, though these too are of very great value.

EDITOR.

THE RESURRECTION OF JESUS CHRIST.

THE question of miracles is more than all else a question of experience. We know too little of the essence of God, of Nature, and of ourselves, to be able to say a miracle is or is not possible. Our business is to observe and study. If the supernatural does undeniably exhibit itself in history, we must submit. It is clear that whatever is real must be possible. "Nothing," Napoleon is reported to have said, "is so obstinate as a fact." Perhaps it would have been better to say, Nothing is so sacred as a fact. In the sum of ascertained facts we have the infallible inviolable code of science. It is by following the guidance of this principle that the study of Nature makes progress. The man of science cannot claim the right to create for himself a new Nature, according to his own fancies; he makes observations, he ascertains their truth, he repeats his experiments; then he works upon the materials thus obtained. Neither has Reason any right to create history anew, according to her own caprices; she also must in this province proceed by observation alone. To this end she makes use of those evidences which are to the study of history what experiments are to that of Nature. Just as the naturalist repeats, as many times as is necessary, the experiments which are to serve for the establishment, in the first place, of the facts, then

of the laws, so does the historian study his documents, and then pass them through the sieve of criticism. Their validity once recognized, he submits, and has no further care but to discover the *how* and the *why* of the facts that have been established. And the more strange and exceptional the fact is, the more sure will historical science be to discover in it one of her most important secrets.

It is this experimental method, now adopted by all sound minds, that we are about to apply to the cardinal fact of Christianity—the Resurrection of Jesus Christ. We do not ask at this moment, Is the supernatural possible? Is it credible that God should revive the dead? We do not wish to proceed by *a priori* assertions grounded purely on reason, which would be in the highest degree unscientific. We will rather inquire whether, according to the laws of historical criticism, the fact of the Resurrection may be regarded as ascertained. After that, it will be time to examine *how* and *why* such a fact was a possibility and a reality.

It will be seen that I identify the question of the Resurrection of Jesus with that of the supernatural in general. For, as a fact, when the subject under discussion is that of the miraculous cures worked by Jesus Christ, as they cannot be entirely denied, endeavours are made to explain them by certain exceptional influences—such as the magical effect exerted over the nerves of the sick by a personality of so exquisite a nature as that of the Rabbi of Nazareth. It is, we see at once, impossible to apply this solution to the cases of resurrection from the dead which were effected by Jesus Christ. The

dead have no nerves which can be made to vibrate. And how can his own resurrection be explained in this way? What personality, what human agent, intervened within that mystic tomb? Between God and that dead body nothing interposed. Thus, then, either the fact did not take place, or, if it did, we have here in truth a miracle properly so called—the supernatural in the real sense of that word; and St. Peter has every right to say, “*God has raised up Jesus.*” Here, then, we come to a point in history at which we can make a really decisive experiment respecting the supernatural.

1. We shall first establish the *fact* of the apostolic testimony. 2. We shall examine into the *validity* of that testimony. 3. We shall inquire into the *importance* of the Resurrection itself.

Indeed, if we should find that the religious worth of this fact could not be clearly demonstrated, we should ourselves be tempted, notwithstanding the solidity of the historical proof, to doubt the reality of the event. A fact which in that case would appear to be only an idle display of Divine power would, after all, remain under suspicion:

1. **THE APOSTOLIC TESTIMONY.**—Our investigation must have a point of departure, bearing the stamp of undeniable certainty, universally conceded by all. This starting-point does exist; it is the fact of the testimony borne by the apostles to the Resurrection of Jesus. We can ascertain for ourselves the reality of their testimony from the discourses of SS. Peter and Paul which are recorded in the book of the *Acts of the Apostles*. The Resurrection of Jesus occupies

the central place in all these discourses.¹ But it may be objected by some that these addresses are perhaps only literary compositions by the author of the book. We appeal, therefore, in the second place, to the fact of the foundation of the Church, and to the unanimous conviction of the Christians in the first ages of the Church. These two great historical facts leave no room to doubt that the proclamation of the Resurrection formed part of the testimony of the founders of the Church.

But, further, we are in possession of this apostolic testimony ; we read it with our own eyes, we hear it, so to say, with our own ears. It lies before us in the writings which came from the very hands of the apostles, or of the men who laboured with them.

Amongst these written testimonies, the first we shall study—because it is the earliest in date, and because, by its very purport, it includes all the others—is that of St. Paul. In all his Epistles he speaks of the Resurrection of the Saviour. But there is one in which he addresses himself directly to this question, — the First to the Corinthians. The authenticity of this document has never been disputed by any one, nor is it disputed at the present time. Men are also agreed as to the time and place of its composition. It was at Ephesus, in the year 58 A.D., in the spring of that year, about twenty-five years after the death of our Lord.

The following is the passage relating to the Resurrection of Jesus Christ :—

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures ; and

¹ *Acts ii. 24-32 ; iii. 15 ; iv. 10, &c. ; xiii. 30 ; xvii. 31, &c.*

that he was buried, and that he rose again the third day according to the scriptures : and that he was seen of Cephas, then of the twelve : after that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James ; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. . . . Therefore whether it were I or they, so we preached, and so ye believed (1 Cor. xv. 3-12).

These words were written by St. Paul to meet an assertion made by certain members of the Corinthian Church, that when once our bodies had returned to dust, they could never again come forth from it. The soul alone, according to them, was to benefit by the salvation purchased for man by Jesus Christ. St. Paul answers, “Salvation is to be realized by the believer in the same manner in which it was accomplished in the person of Christ, our pattern. Now, the unanimous testimony of the apostles and of a great number of the brethren, to which I may add my own, proves that Jesus did live again after death—not in his soul only, but in his body too. This follows from each of the appearances of which we have an account from those who had witnessed it. The salvation which we expect includes then our bodies also. As we have borne, in our physical death, the image of the first Adam, so shall we also bear, through the resurrection of the body, that of the second Adam—of the Christ.”

Such is the occasion which induces St. Paul to enumerate the several testimonies upon which the belief of the Church in the Resurrection of her Head rests. He mentions six of these.

(1) That of St. Peter, to whom Jesus shewed Himself alive on the very day of his Resurrection, in an appearance which is also indicated but not described

in our Gospels.¹ The inner details of this event were doubtless kept secret from all but the Lord and his disciple. (2) That of the Twelve, in the midst of whom Jesus appeared, as related in the Gospels, on the evening of the day of his Resurrection, when they were still in Jerusalem. (3) That of five hundred brethren, to whom Jesus shewed Himself at one time. St. Paul does not tell us where this appearance took place. Probably it was in Galilee, for it was from thence that Jesus had brought the whole multitude of his disciples to Jerusalem, and it was there that He had determined to reconstitute his flock which had been dispersed by his death. He had already expressed this intention on the eve of his Passion.² Immediately after his Resurrection He takes up again this plan, and invites the whole multitude of his disciples—including the women who formed part of his retinue—to meet together in Galilee, where He will appear once more in the midst of them.³ It is probable, therefore, that the great and solemn reunion of which St. Paul here speaks was the result of this rendezvous fixed so long beforehand, and that it was under these circumstances that the Lord took leave of his Church as a whole. (4) The testimony of James, the brother of Jesus. During our Lord's ministry his own brothers did not recognize Him as the Messiah.⁴ But after the Ascension we find them present with the disciples in the upper chamber, where they all together awaited the feast of Pentecost.⁵ Some decisive event must

¹ Luke xxiv. 34. ² Matt. xxvii. 31, 32; Mark xiv. 27, 28.

³ Matt. xxviii. 10; Mark xvi. 7.

⁴ Ibid. iii. 21, 22; John vii. 5. ⁵ Acts i. 14.

therefore have taken place, to put an end to their doubts and to silence their objections. This event, doubtless, was the appearance of Jesus to James, the oldest of his brothers. St. Paul had known Peter and James personally at Jerusalem, as we find from the Epistle to the Galatians, which is also an undisputed Epistle.¹ It was probably from the very lips of these men that he had gathered their testimony respecting the appearances which had been granted to them. (5) The testimony of all the apostles together. This certainly refers to the last appearance of Jesus on the day of the Ascension, which is described in Luke xxiv. 50-53, and which was the special farewell of Jesus to his apostles. (6) That of Paul himself; for he also had seen the risen Jesus, and it was this appearance which made him at one stroke a believer and an apostle.² No doubt it has been asked if it were possible for Jesus to appear in a bodily form to St. Paul after his departure from the earth. This question has been answered in the first place in the negative; then it has been supposed that a manifest reference is here made to a mere vision; lastly, endeavours have been made to extend this same explanation to all the appearances previously mentioned by the apostle.³ We will examine this supposition later on. At present we will content ourselves with shewing that it is contrary to the idea in the mind of the apostle, for his object in this passage is to prove the *bodily* resurrection of believers by that of Jesus. It is clear therefore that

¹ Gal. i. 18, 19.

² 1 Cor. ix. 1: "Am I not an apostle? Have I not seen Jesus Christ our Lord?"

³ Strauss.

the appearance made to him would have borne no relation to the question in hand if he had regarded it as a mere vision. Paul declares, in the Epistle to the Colossians, that in Christ glorified “dwelleth *all the fulness of the Godhead bodily.*”¹ Jesus, in glory, possesses therefore still, according to St. Paul, our human nature, and consequently is able to appear in a bodily form. Had not Jesus Himself predicted that, as the lightning shineth from one end of heaven to the other, so shall the Son of man appear visibly and simultaneously to all beholders, in his day?² “Whether it were I or they” (the apostles), St. Paul adds, after this enumeration, “so we preach; and if Jesus be not really risen, we are found false witnesses of God, because we have testified *against God*, that he raised up Christ, whom he raised not up, if the dead rise not.”³ *Against God*, says the apostle, for to attribute to any one an act, whether good or bad, which he did not really do, is to testify against him. This expression shews us how distinctly conscious St. Paul was of the moral gravity of his situation and of that of the other apostles in standing forth as witnesses of the fact of the Resurrection of Jesus.

The whole of this passage positively demonstrates the fact that the apostles, and the whole multitude of the first believers, eye-witnesses of the ministry of Jesus, and, lastly, St. Paul, his persecutor before he became his apostle, testified to his Resurrection.

The written testimony of the other apostles is contained in our Gospel narratives. Our three first Gospels, according to the latest critical researches,

¹ Col. ii. 9.

² Luke xvii. 24.

³ 1 Cor. xv. 11-15.

date from only a few years later than the Epistle of St. Paul which I have just quoted—from the year 60 A.D. to 80 A.D., according to Holtzmann, a free-thinking theologian of the Duchy of Baden.¹ That of St. Matthew mentions two appearances of the risen Jesus:—(1) That granted to the women at the sepulchre on the morning of the Resurrection; (2) that which took place *upon a mountain in Galilee where Jesus had appointed his disciples to meet Him*, and in which He commissioned the eleven apostles to evangelize the world and to baptize all nations.² This appearance is probably the same as that which took place in presence of the five hundred of whom St. Paul speaks. St. Matthew only mentions the eleven, because it was to them alone that the great Messianic mission was committed, on account of which the First Gospel records this scene.

St. Luke mentions four appearances:—(1) That to Peter, of which St. Paul speaks; (2) that to the two disciples going to Emmaus, a distance of two leagues from Jerusalem, on the afternoon of the day of the Resurrection: this is given in detail by Luke alone; (3) that to the Twelve on the evening of the day of the Resurrection—referred to by Paul; (4) that on the day of the Ascension—also mentioned by Paul.

St. Mark narrates three appearances: that which was granted to Mary Magdalen, then that to the two of Emmaus, and lastly that to the Twelve.

It is St. John who in this case, as in so many others, has transmitted to us the most abundant and exact data. His narrative contains four appearances:—

¹ *Die synoptischen Evangelien*, 1863.

² Matt. xxviii. 16-20.

(1) He describes with inimitable touch that granted to Mary Magdalen at the grave ; then he relates (2) that to the apostles in the absence of Thomas ; (3) that which took place eight days afterwards, in presence of Thomas ; (4) that granted to the seven disciples on the shore of the Lake of Gennesareth. These two last are recorded by St. John alone.

There are two characteristics to be noticed in these Gospel narratives—variation in the details and agreement in fundamentals. The fundamental point is the fact of the Resurrection ; upon this point the accounts are unanimous. The diversity in detail arises from that of the witnesses who instructed the writers, or who themselves edited these narratives. It proves that no previous understanding between them, no astute calculations, governed these compilations.

It is, moreover, very easy to recombine all these various appearances now distributed amongst the Gospels into one complete and connected picture. They are like the separate pieces of one of those puzzles which children amuse themselves by recomposing, fitting together again the scattered fragments. In this way, by combining all these narratives of the appearances, we perceive that the first work which Jesus did was that of consoling and encouraging. This was the first task before Him, for were not all these hearts trembling and distressed ? This was the work of the first day, and was accomplished successively in the cases of Mary Magdalen, of the two disciples at Emmaus, of Peter, and of the Twelve. “ Peace be unto you !”—all is summed up in these words. After that, Jesus labours at bringing back into the flock the refractory sheep which seemed

about to be lost—Thomas. This is the work of the succeeding days. The flock once more restored to its integrity, He sends them to Galilee, where He had before appointed them to meet Him. There, upon the mountain which He had pointed out, He renews his commission to the apostles ; He explains it to them, and adds the promise of his help. Lastly, He brings them back to Jerusalem, where they are to wait for his spiritual return at Pentecost ; and in a final appearance He bids them farewell.

Looking back at the whole, we easily see how wonderfully the separate pieces of the picture fit into one another. But the narratives themselves do not give the smallest hint of this interconnection of the parts, or of this natural gradation.

What a proof is here of the perfect fidelity as well as intrinsic truth of these primitive records !

Lastly, let us notice, in passing, the testimony of St. Peter in his First Epistle (Chap. i. 3) : “ Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead ;” and that of the Apostle John in the Apocalypse (Chap. i. 18) : “ I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hades and of death.” ¹

We have thus far then ourselves ascertained the existence of a sevenfold testimony to the Resurrection :—That of the three Evangelists, Matthew, Mark,

¹ How can Strauss have the audacity to dispute the fact that this passage relates to the Resurrection of Jesus? What would be the meaning of those words, “*and was dead*,” if the question here was only of the continuance of the life of Jesus spiritually?

and Luke; that of the three principal Apostles, Peter, John, and Paul; lastly, that of the entire primitive Church, in the persons of those five hundred of whom St. Paul speaks, and of whom the greater part were still living at the time when he quoted them without fear as his witnesses.

We are now about to study the validity of this testimony, or, in other words, to see if it would be possible to explain this fact of the testimony borne to the Resurrection by the apostles, under the hypothesis that this event did not really take place.

F. GODET.

THE BOOK OF JOB.

III.—THE FIRST COLLOQUY. (CHAPTERS IV.—XIV.)

(6.) JOB TO ZOPHAR. (CHAPTERS XII.—XIV.)

EACH of the three Friends has now spoken, and the First Colloquy, the Conference of the First Day, perhaps, draws to a close. In the harangue which closes it, Job does not simply answer the last speaker, who indeed has added little to the argument of his predecessors; but rather sets himself to reply on the whole discussion, so far as it had yet gone. He *does* reply to Zophar—rebuking the insolence of his tone, yet admitting the unsearchableness of the Divine Wisdom on which Zophar had laid so much stress, nay, affirming that it was far more inexplicable than even Zophar conceived it to be; and challenging that very encounter with God, that open encounter with his almighty Antagonist in public court, with which Zophar had sought to appal and silence him: but the whole course of the Contro-

versy is present to his mind. Eliphaz and Bildad, opponents more worthy of his steel than Zophar with his little quiver of truisms, had sought to force him to the same conclusions ; they too had argued for the unimpeachable justice, the irresistible majesty, and the unfathomable wisdom of God, and affirmed that the true attitude of those whom He afflicts is to humble themselves under his mighty hand, and penitently confess the sins which had provoked Him to chasten them,—Eliphaz citing oracles and visions, Bildad the wisdom of antiquity, in support of their common argument : and now Job takes all their points at once on his single target, assails them with their own weapons, confutes them out of their own lips. He shews them that he himself is even more deeply sensible of the power of God than they are—for has he not felt it ? and of the unsearchableness of his wisdom—for has he not failed to fathom it ? Twice over, therefore, he flatly denies that they have overthrown him by their shallow reasonings (Chap. xii. 3, and Chap. xiii. 2) ; and follows up his second denial by asserting that, while they have been striving to give him a fall, they have prepared a terrible overthrow for themselves. They had sided with God simply because He was strong ; but God was far too great to relish a flattery as gross and palpable as that offered to an Oriental monarch by his “knee-crooking knaves” and “obsequious parasites :” nay, He would resent and punish it. They had shewn themselves to be the mere sycophants of Heaven, because they dreaded the Power that ruled in heaven : but they had thus, however unwittingly, arrayed that Power *against*

them. Because they had “spoken wrongfully for God,” as though He needed to have “falsehood uttered on his behalf,” God Himself would heavily rebuke them (Chap. xiii. 7-11) when He appeared to close and crown the argument.

Having thus routed the Friends and driven them from the field, Job turns once more to God. So far from fearing the theophany with which he had been threatened, there is nothing that he so deeply craves. He has not much hope of an acquittal indeed ; but, acquitted or condemned, he longs to put his fortune to the touch, and win or lose it all. If he may only defend his ways to the very face of God, with a brain no longer confused and darkened by agony, and a heart unterrified by the mere majesty of his Antagonist, he will embrace his sentence, whatever it may be (Chap. xiii. 14-22).

So set is he on thus appearing before God, even though God should be both Accuser and Judge, that (Chap. xiii. 23-xiv. 22) he prepares his “*Declaration*,” his solemn and ordered defence, reciting the several pleas he intends to urge, and surrounding himself in imagination with the paraphernalia and accessories of a Court of Justice. This Declaration (Chap. xiii. 23-28) is one of the most noble and pathetic documents in the literature of the world ; even custom cannot stale its infinite impressiveness, but rather renders it more impressive by associating it with the most solemn and tender moments in our brief span.

Viewing this passage as a whole, three points call for special remark.

(1) As Job shakes himself loose from the argu-

ments of the Friends—and that in the only noble way, viz., by confuting them with arguments which go far more deeply than theirs into the common and verified facts of human experience—his conception of the character of God rises and clears. No longer irritated by their dogmatic perversions of the facts of life he, who had just so passionately impugned the justice of God, now feels and admits Him to be so just that He will punish injustice even when it is exercised on his own behalf, so just that, whatever appearances may say, He will not suffer any upright man to perish unavenged (Chap. xiii. 7-16).

(2) As in his answer to Bildad, his sense of the inequalities of human life, the mystery of God's dealings with men, awoke in Job's heart a yearning for and a dim presentiment of a Mediator, an incarnation of God, who should both speak for men to the Majesty on high and interpret Him to men, so here, as his prophetic soul broods over the brevity and the misery of human life upon the earth, there rises in it a yearning for and a presentiment of a life beyond the grave, in which all wrongs shall be righted, all privations compensated, all sorrows comforted, all problems solved (Chap. xiv. 5-15).

(3) While his mind is occupied with these large and solemn conceptions, while he muses with a generous grief over the miseries which afflict the whole race, the bitter sense of his personal misery, which elsewhere breaks out into the most passionate utterance, is held in abeyance. Throughout these Chapters he hardly alludes to it, and never does more than allude to it.

Where the greater malady is fix'd
The lesser is scarce felt.

The agony and the shame of his loathsome disease, the scorn and contempt of the tribes, the shrill mockery of the little children (Chap. xix. 18) as they played about the *mezbele*, and even the suspicions and abhorrence of his most inward friends, are all forgotten for the time ; his whole soul is absorbed in the great tragedy of human life, in the endeavour to master its secret and law, an endeavour which he feels to be hopeless, but from which he nevertheless cannot desist. This inner conflict dulls him to all interests and vicissitudes but its own ;

The tempest in his mind
Doth from his senses take all feeling else
Save what beats there.

CHAPTERS XII.—XIV.

CHAP. XII. 1.—*Then answered Job and said :*

2. *No doubt but ye are the people,
And with you shall wisdom die !*
3. *But I have understanding as well as ye ;
I fall not beneath you :
And who knoweth not such things as these ?*
4. *I am become as one who is a laughing-stock to his friends :
He who called on God and He answered him—
The just, the innocent—a laughing-stock !*
5. *Contempt for mishap is the impulse of the secure ;
It awaiteth those whose feet totter.*
6. *Tranquil are the tents of the spoilers,
And they who provoke God are confident,
Who carry their god in their hand.*
7. *But ask now the beasts, and they shall teach thee,
And the fowl of the air, and they shall tell thee ;*
8. *Or speak to the earth, and it shall teach thee,
And the fish of the sea shall declare it unto thee :
Who knoweth not by all these*
9. *That Jehovah's hand hath wrought this,
In whose hand is the life of every living creature*
10. *And the breath of all mankind ?*

11. Shall not the ear test words
As the palate testeth food ?
12. Is wisdom with the aged ?
And understanding with length of days ?
13. With Him are wisdom and strength,
Counsel and understanding are his.
14. Lo, He breaketh down, and there is no rebuilding,
He shutteth up a man, and none can release him ;
15. When He withholdeth the waters, they dry up,
When He sendeth them forth, they lay waste the earth.
16. With Him are strength and wisdom ;
The misled and the misleader both are his :
17. He leadeth away councillors captive,
And maketh judges fools ;
18. He looseneth the girdle of kings,
And bindeth their loins with a cord ;
19. He leadeth away priests captive,
And overthroweth the strong ;
20. He depriveth the trusty of eloquence,
And taketh away judgment from the elders ;
21. He poureth contempt on nobles,
And unlooseth the belt of the mighty ;
22. He revealeth deep things out of darkness,
And bringeth the blackness of death to light ;
23. He exalteth nations, and destroyeth them ;
He enlargeth nations, then straiteneth them :
24. He taketh away the heart of the chieftains,
And maketh them wander in a pathless waste,
25. So that they grope in a darkness where there is no light :
Yea, He maketh them to reel like a drunkard.

CHAP. XIII. 1. Lo, all this mine eye hath seen,
Mine ear hath heard and noted it ;
2. What ye know I know also :
I fall not beneath you.
3. But I would address myself to the Almighty,
I crave to reason with God ;
4. For ye patch up old saws :
Worthless bunglers are ye all.
5. O that ye would altogether hold your peace !
It should be counted to you for wisdom.

6. *Hear, now, my defence,
And listen to the pleadings of my lips.*

7. *Will ye speak wrongfully for God,
And utter falsehood on his behalf?*

8. *Will ye accept his person,
And thus contend for God?*

9. *Will it be good for you when He searcheth you out?
Can ye deceive Him as man is deceived?*

10. *Heavily will He rebuke you
If ye privily accept persons!*

11. *Should not his majesty make you afraid,
And the dread of Him fall on you?*

12. *Your maxims are maxims of ashes,
Your strongholds strongholds of clay.*

13. *Be silent before me, that I may speak,
And let what will befall me.*

14. *Come what may, I will take my flesh in my teeth,
And will put my life in my hand.*

15. *Lo, He may slay me,—I have ceased to hope;
Still let me defend my ways to his face.*

16. *Even this speaketh for my acquittal,
For a sinner would not dare to come before Him.*

17. *Give good heed to my discourse,
And let my Declaration sink into your ears.*

18. *Behold, now, I have set my cause in order:
I know that I have right on my side.*

19. *Who is he that can allege ought against me?
Then would I be silent and give up the ghost.*

20. *Only do not Thou two things unto me,
And I will not hide myself from thy Presence,—*

21. *Withdraw thine hand from me,
And let not thy majesty affright me;*

22. *Then do Thou accuse, and I will answer,
Or let me speak, and do Thou respond.*

23. *How many are my iniquities and my sins?
Shew me my sin and my transgression!*

24. *Wherefore hidest Thou thy face,
And holdest me for thy foe?*

25. *Wilt Thou terrify a driven leaf,
And chase the withered stubble?*

26. *For Thou recordest bitter things against me,
And makest me to inherit the sins of my youth ;*
27. *Thou also settest my feet in the stocks,
And watchest all my ways :*
28. *Thou hast drawn a line, beyond which I cannot pass,
Round one who is consumed as with a rot,
Like a garment gnawed by the moth.*

CHAP. XIV. I. *Man, born of woman,
Of few days and full of trouble,*
2. *Cometh forth like a flower and is cut down ;
He fleeth like a shadow and continueth not :*
3. *And dost Thou fix thine eyes on such an one ?
And wilt Thou bring me into judgment with Thee ?*
4. *O that the clean could come forth from the unclean !
But not one can.*
5. *If his days are determined,
If the number of his months is with Thee,
If Thou hast set bounds that he cannot pass,*
6. *Turn from him that he may rest
Till, like the hireling, he accomplish his day.*
7. *For the tree hath hope
That, if felled, it will sprout again,
And that the sucker thereof will not fail ;*
8. *Though its root wax old in the earth,
And the stock thereof moulder in the ground,*
9. *Yet will it bud at the scent of water,
And shoot forth boughs like a young plant :*
10. *But man dieth and is brought low,
Man giveth up the ghost,—and where is he ?*
11. *The waters fail from the pool,
And the stream dieth and is parched up ;*
12. *So man lieth down and riseth not :
Till the heavens be no more, he shall not awake
Nor be aroused from his sleep.*
13. *O that Thou wouldest hide me in Hades,
That Thou wouldest conceal me till thy wrath be past,
That Thou wouldest appoint me a set time and remember me !*
14. *(If a man die, shall he live again ?)
All the days of that hard term would I wait
Till my discharge came :*

15. *Thou wouldest call, and I would answer Thee ;
Thou wouldest yearn toward the work of thine hands.*

16. *But now Thou numberest my steps :
Dost Thou not watch for my sin ?*

17. *My transgression is sealed up in a bag,
And Thou sewest up mine iniquity.*

18. *Verily, a mountain, when it falleth, crumbleth away,
And a rock, growing old, decayeth from its place ;*

19. *Waters wear down stones,
And floods wash away the soil of the earth :
So Thou destroyest the hope of man ;*

20. *Thou prevalest over him evermore, and he passeth hence ;
Thou changest his aspect and sendest him away :*

21. *His sons come to honour, but he knoweth it not,
Or they are brought low, but he heedeth it not ;*

22. *Only in his own flesh can he suffer pain,
And his spirit mourn for itself.*

Job opens his Reply, as his manner is, in a tone of bitter irony, an irony, however, which is here in place. The contemptuous and cruel severity of Zophar cried aloud for castigation. But Job does not address himself to Zophar simply. No doubt Eliphaz and Bildad had intimated by their bearing and manner their general sympathy and concurrence in his censures, although they themselves might have worded them more considerately.

Traduced by ignorant tongues, which neither know
His faculties nor person, yet will be
The chronicles of his doing,

Job is deeply wounded, and now turns upon them with an irony so fierce as to seem out of keeping with his character, till we remember that nothing is so fierce as wounded and insulted love. "Doubtless," he cries (Chap. xii. 2), "ye are the people," the true representatives of mankind, alone worthy of

the name, “ and with you shall wisdom die ! ” Then (*Verse 3*), fixing on a phrase used by Zophar (Chap. xi. 12), in which he had implied that Job was a man “ without a heart ” and “ void of understanding,” he retorts, “ But *I* have an understanding”—literally, “ a heart ”—“ as well as ye ; ” and in this conflict of mind with mind, this clashing of opinion with opinion, “ I do not fall beneath you,” like a weaker or less skilful wrestler beneath his antagonist—a phrase, or figure, so much to his mind that he repeats it in Chapter xiii. *Verse 2*. Weak and unskilled indeed must he be who should find himself overmatched by you ; for “ who knoweth not such things as these ? ” *i.e.*, the well-worn truisms and platitudes which Zophar had just been drumming into his reluctant ears. In *Verse 4* he lets out the secret of his bitterness. What angered him past all endurance was that it should be his *friends* who made a laughing-stock of him ; and, still more, that they should dare to make a just and innocent man, one who had been in the closest correspondence with Heaven and had shewn himself to be not unworthy of that grace, the butt of their derision.

Verse 5 contains a fine instance of Job’s reasonableness, of that “ large - mindedness ” which the Hebrews ranked among the chief virtues. Even when he is resenting a personal wrong, even when he is in his most ironic and indignant mood, he is calm enough to meditate, to generalize, and even to admit that the Friends are but betraying a weakness common to all men in their position. He confesses that his is no isolated case, that even his sorest trial is the common lot of the unfortunate and the miser-

able. Contempt for the weak, who totter and fall on slippery paths, is the habitual impulse of those who stand firmly on the firm ground of security, and who see no reason why other men should not be as vigorous and resolute and prosperous as themselves. Umbreit and Rosenmüller contend for a very graphic rendering of this Verse. They read it thus :

*The torch, prepared for faltering feet,
Is despised by the secure ;*

and take it to suggest that just as the traveller, when once he has gained the shelter and security of the caravanserai, flings away the torch of whose guidance he was glad enough while he groped his way through the darkness with faltering and uncertain feet, so the Friends of Job, now that they can no longer make use of him, set no further store by him, but fling him aside with contempt. The rendering is so picturesque that we resign it with reluctance ; but I am afraid it must be resigned, since the weight of authority is conclusively against it : and that we must be content to understand Job as simply affirming that the strong and secure are apt to despise the weak and timid, and as finding in this common impulse the secret of Zophar's insolence. Had Zophar been less content with himself and his lot, had he known what it was to grope his way blindly through an inexplicable misery, he would not have been so harsh and contemptuous in his censures and rebukes. It must have been a noble nature which, in the midst of its agony, could frame such an apology for one who had given its agony a keener edge.

From *Verse 6* onwards Job passes into a new train of thought, and addresses himself rather to Bildad and Eliphaz than to Zophar. While he still challenges the conclusion they held in common, while he continues to deny what they all affirm, viz., that piety and prosperity, sin and misery, are correlatives, he also shews that he himself had a far deeper and larger conception of the irresistible power of God than that which the two earlier speakers in the Colloquy had so impressively enunciated. He does not for a moment question that his own losses and griefs proceed from the hand of God; nor does he for a moment deny that

all the plagues that in the pendulous air
Hang fated o'er men's faults

descend and strike them by the ordinance of God. On the contrary, he affirms this precious truth of theirs, which they press upon him as though it were a novel and profound discovery, to be so mere and patent a truism, that the veriest dolt cannot have missed it; the whole creation is instinct with it; all animate creatures, and even the inanimate earth, constantly publish it abroad. Do they imagine that *he* is ignorant of it? He will shew them that to him it is more familiar than it is to them, that he can handle it "more masterly," and develop it to issues of which they have not dreamed.

He starts on this new train of thought by once more challenging the sufficiency of their formula. The whole scheme and mystery of Providence, he says (*Verse 6*), is *not* to be compressed into their petty maxim, that good comes to the good and evil

to the evil. There are large and common facts of daily experience which lie outside of it, and contradict it; as, for example, these. The tents of the violent and rapacious are tranquil, and often stand in an air of as sunny and deep repose as the homes of the just. Men may be at peace, and bask in the very summer of prosperity, although they both wrong their neighbour and provoke God, nay, although they worship no god but their sword. The last line of the Verse has provoked much comment, but its significance is quite plain, I think. The men "who carry their god (their *Eloah*) in their hands" are men who worship the sword with which they win their spoils, who regard it as the supreme power of the world, who have no god but *that*.¹ The phrase is probably an antique proverb which reappears in various forms, and probably its earliest form is given in the Hebrew of Genesis xxi. 29, where Laban says, "There is *god* to my hand," meaning, "There is *power* in my hand to harm thee, if only I cared to use it."

Here, then, were facts inconsistent with, unprovided for, in the inadequate formula of the Friends: on the one hand, the just and blameless man, who walked with God, might nevertheless walk with faltering feet till he became the "laughing-stock" of the strong and secure; and, on the other hand, the violent and rapacious, who reverenced nothing but the sword, might nevertheless dwell in an unbroken tranquillity. Did Job, then, deny the overruling power of God, and conclude that He was

¹ Compare with this Verse, Habakkuk i. 11, "Then *its strength becometh its god*;" and Virgil's *Aeneid*, x. 773, "Dextra mihi Deus."

unable to prosper the righteous and to punish the wicked? So far from questioning that power, he entertained a far profounder conviction of it than those who were for ever exhorting him to defer to it. He traced to it not only the common order of Providence, but also these extraordinary and perplexing exceptions to that order. The misery of the good was God's doing no less than their happiness, and the prosperity of the wicked no less than the penal consequences of their sins. It was because he traced all events to the hand of God that his mind was fretting itself against an insoluble problem, and his heart was haunted by a sorrow not to be assuaged. It took no great wisdom to discover the constant presence and interference of God; the wonder was that any man could shut his eyes and ears to the proofs of it: for (*Verses 7 and 8*) the earth and the sea, with all that dwelt therein, were for ever proclaiming themselves to be his handiwork. Lives there a man (*Verses 9 and 10*) so inobservant and inapt as not to have inferred from the things which are seen and made the invisible yet irresistible power of the Creator and Lord of the universe? as not to have learned in whose hand is the life of every creature and the breath of all mankind?

It is a singular and noteworthy fact, and we must turn aside for a moment from the main argument to consider it, that only in *Verse 9* does the Poet bring the Divine Name *Jehovah* into his verse. It occurs profusely in his prose, both in the Prologue and in the Epilogue, but only on this occasion throughout the Poem proper. In this his names for God are *El*, *Eloah*, *Elohim*, *Shaddai*. Many explanations of

the curious literary fact that this sacred Name occurs here, though nowhere else in the Poem, have been offered. Schlottman says, "We find a sufficient explanation of it in the solemn earnestness with which Job desires to shew that he is as deeply, nay, more deeply, penetrated than the Friends by the manifestation of the glory of God in nature." Canon Cook says, "It is as though reflection on the greatness of God brought out the very innermost conviction of the Patriarch's heart, and forced from him the word which expresses the very essence of the Deity;" and suggests that "there may also be a reference to his own words when he was told of his children's death (Chap. i. 21), '*Jehovah gave, and Jehovah hath taken away.*'" But Delitzsch's suggestion seems to me to come nearest to the mark. "That the name of God, *Jehovah*, for once escapes the Poet here, is to be explained by the fact that the phrase, 'The hand of Jehovah hath made this,' was a somewhat proverbial expression." (Comp. Isaiah xli. 20 and lxvi. 2.)

To convince Job of the power of God, and that this power was used for the punishment of the wicked, Bildad had arrayed against him the wisdom of the antique world (Chap. viii. 8-19). And Job (in *Verse 11*), with a sagacity which those who pin their faith to the sleeve of Tradition and with whom mere antiquity is a conclusive argument of truth would do well to imitate, now reminds him that the sayings of the ancients are not to be accepted indiscriminately, that they must be tested and estimated at their true worth. Just as the palate is given to man that it may select only those kinds of food

which are wholesome and nourishing, so the ear is given to him, and, of course, the judgment which sits behind the ear, that he may try the sayings of men and select from them only those which nourish and invigorate the soul. A valuable, and even invaluable principle this; and, in *verses 12 and 13*, he lays down another of at least equal worth. No doubt antiquity was wise, no doubt experienced age is wise, and should command a certain respect; but *God* has an absolute and inherent wisdom, not simply the wisdom which results from experience and is hallowed by age. Wisdom and understanding dwell with Him as in their native home; and therefore if we can gain access to his counsels, they should command an instant and profound deference infinitely beyond that we pay to men, however ancient and widely-experienced they may be. Tradition is good, if it help us to interpret the words of God; but the words of God are infinitely more precious and authoritative than any tradition. These are principles which lie at the very root of all intelligent Protestantism, of all liberal and progressive thought indeed; and it is a welcome surprise to find them so clearly enunciated in one of the oldest writings in the world.

Whether or not Job meant to claim a certain inspiration for the Verses that follow, whether or not he meant to imply that they contain a ray of the Divine and Eternal Wisdom, it is quite certain that they express a conception of Providence which has always and widely obtained in the East. Bildad had used his power of discrimination, and had selected certain antique proverbs which served his

turn and relished on his "palate." And now Job will make *his* selection. As he reads it, the profound ancestral wisdom depicts God as ruling men with a mysterious sovereignty which, instead of meting out to every man the due reward of his deeds, is wholly independent of human desert. And, curiously enough, the conception which Job now advances is quite as characteristic of Oriental thought as that which Bildad had advanced. Side by side with each other there have always stood these speculative opposites, which are often found unreconciled in one and the same Creed: (1) that man's deserts are the sole measure of his reward; and (2) that man's life and lot are dominated by an inscrutable fate, a Divine doom, or decree, which he is utterly unable either to modify or resist. Bildad had argued for the first of these conceptions, and Job now proceeds to give a fine rhetorical expansion to the latter of them. His conception is virtually that of the Mohammedan creed, which is summed up in the brief strong words, "*If* God will, and *how* God will."

The Verses in which he expands it call for little remark; for the most part their meaning lies on the very surface: and as, after the sin of passing over that which is really difficult, a commentator can be guilty of no greater sin than that of dwelling on passages which every man is able to interpret for himself, a few brief notes may carry us rapidly yet safely to the end of the Chapter.

In *Verses 14-16* Job affirms that the inscrutable power, the sovereign decree, of God shapes all sequences and events, both in the natural and in the

human worlds ; in *Verses 17-21*, he traces its effects in the history of individual men, and in *Verses 22-25* its effects on tribal or national communities.

Verse 16.—“The misled and the misleader both are his” has an exact parallel in the Coran (*Sur. xiv. 5*), “God both leads into error, and guides (*i.e.*, guides aright) whom He will.”

The image of *Verse 18* is very expressive. God replaces the costly jewelled state-girdle of kings with the “cord” of servitude.

Verse 19.—The allusion to “priests”—which seems to bring the Poem down to a later than the patriarchal age—does not necessarily imply the existence of a separate sacerdotal caste. Job may simply refer to the fact that, in the patriarchal times, the head of the family, or the chief of the clan, was its recognized priest and mediator with God. Melchizedek was a priest of the Most High. Abraham offered sacrifices, and made intercession. In the second clause of the Verse the word rendered “the strong” means, literally, “the *everflowing*,” *i.e.*, those whose prosperity runs in full tide, who seem above the reach of change, whose career knows no check.

Verse 20.—The line, “He depriveth the trusty of eloquence,” might be more literally rendered, “He taketh away *the lip* of the trusty.” The allusion seems to be to men who had been tried and found of good counsel, to practised orators and experienced advisers who had come to be relied on by the monarchs whom they served, or who perhaps had come to trust in themselves : such men, for example, as Daniel and Ahithophel afterwards shewed themselves to be.

In *Verses 22-25* there is throughout, probably, an under-current of reference to the description of the effects of God's interference in human affairs given by Eliphaz (Chap. v. 11-16). Many of his words and phrases are repeated; his premises are accepted and illustrated afresh: it is only his conclusion which Job disputes. He had so pointed his description as to make it sustain his thesis, that calamity is invariably the result of transgression, and that the sole method of rising out of it is by repentance and amendment; but Job so points his description as to educe from it the moral, that the lot of men and nations is shaped not so much by a just retributive Providence as by a capricious and inscrutable Fate.

“The deep things out of darkness” of *Verse 22* are, possibly, the secret intrigues of statesmen, their occult and evil intentions; or, more probably, the hidden bents and currents which slowly give shape to the character and functions of a nation or ever it is aware, or ever even its rulers are aware, of them—that stream of tendency, running darkly underground for a while, which silently carries us we know not whither, we know not how, and lands us in enterprises and modes of national activity alien and opposed to those toward which our subtlest politicians supposed they were guiding us.

And yet even of this dark inscrutable Fate, which leads men and nations “whither they would not,” Job has no fear; for this is only one of many faces which God wears, only one of many aspects which his Providence assumes. We must not assume either that Job denied the view of God's rule held

by the Friends, or that he asserts the view to which he himself has just given expression to be the only or a complete view. He admits that the Divine Providence is retributive; all he denies is that Retribution is an adequate key to all the phenomena it presents. He affirms that there is a non-retributive element in it; that this non-retributive element is as patent in it as the retributive; and that the two combined present a profound mystery which no hypothesis that either he or the Friends can frame will dissolve and explain. And, therefore, He would fain reason with God Himself, and ask *Him* to explain and vindicate his way with men. The Friends have *threatened* him with a theophany. There is nothing he so much desires, however awful it may be to flesh and blood; for in the depths of his heart he is sure that God is just and rules in equity. With humility and faith, with a pathetic blending of courage and fear, he solicits, nay, demands, access to God, that he may defend his ways to his face. But as yet he cannot wholly shake himself loose from the Friends; he is in no fit mood to plead with God; his indignation against their cruelty and servility—cruelty to himself, servility to the Almighty—must have time to work itself off; and so in the first twenty-two Verses of Chapter xiii. we have the strangest succession and conflict of moods, the desire to reason with God being perpetually broken and confused by flashes of caustic irony against the men who had both belied God and insulted *him*.

His oscillation between these two impulses, the impulse to appeal to God who alone can com-

hend and clear him, and the impulse to bestow on his Friends the castigation they so richly deserved, is so marked in these Verses, and the terms in which it is expressed are so free from perplexing allusions, that a few brief comments on them will suffice. The two main points to be borne in mind, as we turn to a study of this great and noble heart in a moment of supreme agitation and excitement, are those I have already mentioned: viz., that, in dealing with the Friends, Job charges them with having sided with God against him rather from a wish to stand well with the omnipotent Ruler of the world than from a sincere conviction that he, Job, was in the wrong; and that he has still so firm a persuasion of the ultimate justice of God as to be sure that this sycophantic deference to mere Power will be offensive to Him, and must provoke his wrath rather than propitiate his favour.

In *Verse 3* he states his craving to reason with God, since the Friends have no reason worthy of the name to allege on his behalf.

In *Verses 4-12* he is diverted from at once yielding to this craving by a righteous indignation against the men who had so cruelly misjudged him, and reduces them to the dilemma :

Either you must
Confess yourselves wondrous malicious,
Or be accused of folly.

The best commentary on *Verse 5* is that of Proverbs xvii. 28: "Even a fool, *when he holdeth his peace*, is counted wise." In *Verses 7 and 8* he charges them with being mere flatterers of the Divine Power.

In *Verses 9-11* he warns them that by such a base sycophancy they will but injure themselves with the very Being they hope to propitiate. A very noble conception! A man must have been very sure that God was just before he could have risen to it. There is a wonderful and impressive boldness, the boldness of both genius and faith, in the thought that, in any trial of right in which even God Himself is implicated, justice is to be the first and sole consideration. His person is not to be accepted; no deference is to be accorded to his rank and power. Those who give sentence are not to be influenced by the knowledge of how much He can do for, or against, them. He Himself will be the very first to resent it if they do. Any departure from strict equity is hateful to Him, and all the more hateful if it be in his own favour. We have heard Job say many hard things of God, frame many partial and imperfect conceptions of Him. Let us the more carefully remember this great saying of his—surely one of the greatest and noblest ever uttered by man.

Verse 12.—They had threatened him with a terrible doom if, or when, the Judge of all the earth should appear. Let them bethink them of the doom which they themselves have provoked. In that day the oracular and proverbial strongholds,¹ the maxims of antiquity and the truisms of the passing day, behind which they have entrenched them-

¹ There is a play on words in the Hebrew of this Verse which can only be imperfectly transferred to the English. The German lends itself more easily to it. Thus Schlottmann renders it :

Eure Denksprüche sind Aschensprüche,
Lehmburgen eure Burgen !

selves, will vanish like smoke, and moulder like clay leaving them defenceless and exposed.

In *Verses 13 and 14* Job falls back on his resolve to appeal to God. But he knows how terrible will be the risk of this great enterprise. “I will take my flesh in my teeth, and put my life in my hand!” he cries,—a fine proverbial expression for running all hazards even to the last, of which Shakespeare gives a noble variation in *King Henry VIII.*, when describing the people of England under oppressions which break the sides of loyalty, as

Compell'd by hunger
And lack of other means, *in desperate manner*
Daring the event to the teeth.

Of *Verse 15* we have so fine a rendering in our Authorized Version that we cannot surrender it without pain. And, indeed, many competent scholars refuse to surrender it. They still read the verse, “Though he slay me, I will trust in him ;” or,

Lo, He may slay me, yet will I wait for Him ;
And I will defend my ways to His face ;

i.e., I will look hopefully for a verdict. This sense, however, rests on a bad text of the Original, and *must*, I fear, be given up. The Hebrew of the best Codices compels us to take the Verse as meaning: “Lo, He may slay me ; I have little hope of any other issue to my appeal : nevertheless, so conscious am I of the justice of my cause, I can no other than defend my ways to his face.” And if we lose something by this rendering, we also gain something. If we lose a noble expression of an invincible faith in God, a faith stronger than death, we gain a noble expression of loyalty to truth at all hazards, of that

superb and courageous honesty which is true to itself in scorn of consequence. And *this*, too, is the gift of God, and springs, in the last resort, from an invincible confidence in his righteousness and truth.

Job himself (*Verse 16*) finds his sole hope in this incorrigible and losing honesty. It is the one voice which speaks in his heart, and even this voice speaks somewhat faintly and dubiously, "for his acquittal." A sinner, he argues, a man laden with unredressed and unrepented crimes, would be incapable of it. *He* would not long to stand face to face with God, and dare all that he might reason and plead with Him. The fact that *I* cherish this longing, and will cheerfully fling away my life to gratify it, is surely a good omen, a ground for hope.

Verse 17.—In the strength of this hope he sets himself to compose his "Declaration," to draw up the Brief from which he intends to plead his cause when he is admitted to the presence of the Judge. And this Declaration (*Verse 18*) is to contain no cunningly devised pleas by which he may make the worse appear the better cause. His aim is not to escape punishment, but to establish his integrity. To snatch a verdict by legal chicanery will not content him. He will be content with nothing short of hearing God and man declare that he has right on his side. If indeed (*Verse 19*) he could believe either God or man able to prove him guilty, of shewing that his calamities were the due reward of his transgressions, there would be nothing for him but to die in mute despair. But he is confident that no fair argument, no impartial trial, will issue in his condemnation. Only (*Verses 20 and 21*) as the

enterprise is so momentous and perilous, as the issue of it, for him, must be life or death, he trusts that the trial will be a fair one, and that he may be permitted, enabled even, to make his defence as vigorous and conclusive as it ought to be. But how can he hope to do that in his present condition? A sick man cannot exert the full tale of his energies even in self-vindication; a terrified man can neither collect nor express his thoughts with force and precision. · And, therefore, he stipulates for health,— “Withdraw thine hand from me;” and for a self-possession undisturbed by fear, “And let not thy majesty affright me.” These conditions granted, he is ready to undertake his defence even against a Divine Advocate, and is indifferent what form the trial may assume. In the forensic terms of his age (*Verse 22*) he challenges the Almighty to appear either as accuser or defendant, and professes an equal willingness either to answer any charges which God may bring against him, or himself to allege the counts to which he would have God reply.

And so, for the time, we leave Job trembling on the threshold of the Supreme Court, fully alive to the tremendous risk he is about to run, but sustained by the sense of his own integrity and by a secret assurance that God will do him justice even though He should have to give a verdict against Himself.

A CHAPTER OF GOSPEL HISTORY.

3.—THE STORMING OF THE KINGDOM. (*St. Matt xi. 12, 13.*)

As we expected when we commenced this series of papers, we have found it necessary to reserve the saying of our Lord, recorded in the twelfth verse of the Chapter we are studying, for separate treatment. It is a saying not less remarkable than the one recorded in the verse immediately preceding, and also not less difficult of interpretation; and it will repay our trouble if we endeavour in a distinct essay to penetrate into its innermost meaning. The text has already indeed been admirably handled in the pages of *THE EXPOSITOR*;¹ but our readers, we believe, will not be unwilling to consider it anew, viewed as a part of a larger whole. The more remarkable *logia* of Jesus can hardly be too much studied; they run little risk of being rendered commonplace by repeated discussion; each successive student may contribute his quota to the illumination of a particular word; but after all have uttered their mind, the thought of Christ has not been exhausted.

Interpreters do not agree in the translation and interpretation of this text. Some take the verb rendered in the English version “suffereth violence”² in a hostile sense, and understand our Lord as meaning that the kingdom is assailed violently by unbelieving disaffected men, who do what they can to prevent its progress, and to hinder those who may be so disposed from entering into it. The greater number, however, understand the statement as having reference to violence of a friendly or favourable

¹ Vol. iii. p. 252.

² *Bläserat.*

description ; and among such interpreters the only point in dispute is the precise shade of meaning to be assigned to the words which express the truth that in some way or other extraordinary force is manifested in connection with the work and progress of the kingdom. Some, as, *e. g.*, Bengel, take the verb ($\betaι\acute{u}\zeta\tau\alpha\iota$) in a middle sense, as signifying to put forth force or energy, and the noun ($\betaι\alpha\sigma\tau\alpha\iota$) as signifying men of energetic forceful character, and render, "The kingdom of heaven puts forth force, and men of force strongly lay hold upon it."¹ Others, such as Alford, take the verb in a passive sense, as implying that the kingdom is assaulted or stormed in a friendly sense by men determined by all means and at all hazards to get admission to the holy commonwealth, and render, "the kingdom of heaven is pressed into as by a storming party, and the stormers—eager ardent multitudes—seize on it."² It is not necessary to decide peremptorily as between these two interpretations, though, for our own part, our preference on the whole is for the latter of the two, that adopted by Alford, and clearly enough implied in the English Version. The important matter here is not the verbal but the *real* interpretation, the facts which Jesus had in his mind when He uttered this striking word ; and as to these the patrons of the two last-named interpretations are pretty much agreed.

In endeavouring to grasp the thought expressed in any particular passage of Scripture it is always a great help to know the relations in which the passage

¹ *Vide THE EXPOSITOR*, vol. iii. p. 252. Bengel's comment on $\betaι\acute{u}\zeta\tau\alpha\iota$, is "Sese vi quasi obrudit."

² *Vide Alford in loco.*

stands. That help fails us here to a certain extent, for the connections of thought are not fully indicated. It is impossible to say whether the statement in *Verse 12* is to be taken as related to the immediately preceding sentence, or to the original occasion of the whole discourse, the doubting message of the Baptist. In the one case this saying might be eulogistic of John, in the other defensive and apologetic in behalf of the Speaker. In favour of the former connection is *Verse 14*, which pronounces John to be the promised Elias; perhaps also *Verse 13*, in which it is stated that the law and the prophets *prophesied* until John, implying apparently that John did something more important than mere prophesying, viz., helped to produce or create the events which fulfilled the prophecies. In favour of the other connection is the manner in which our text is brought in. It is introduced as a new thought or theme, one of several deep reflections which we are in Christ's mind in reference to the times in which He lived, and which He then took opportunity to utter; related to all the rest simply as one phase or feature of several which together constituted a life-like picture of the age, and in common with all the rest having a bearing on the momentous question virtually raised by John's message: Is the kingdom come; yea or nay? Perhaps the best way will be to regard the text as a statement of fact which serves at once to mark the peculiarity of John's position as the immediate forerunner of Christ—as one who had not merely prophesied or foretold, but produced the new movement—and at the same time to *explain* John's doubt and by implication to vindicate the

Speaker. In the latter view the thought suggested by the statement now under consideration is this: John is great as one who has brought the kingdom to *birth*; but his limitation lies in this that he disowns his own child, and that just because of the vigour of the new creation. The kingdom is not only here, but here with violence, with revolutionary force and energy; and lo, John sends to ask if I am Messiah, and if the kingdom be come: and the very thing which makes him doubt is just the emphasis with which the kingdom demonstrates its presence.

What we have here, then, to pass from verbal disputes and questions of contextual connection, is this: The characterization and the apology of a new, great, creative epoch—of a grand revolutionary movement exceptional in the earnestness of its agents, in the unconventional nature of its methods, in the kind of people who were connected with it; breaking with preconceived notions of the ideal which it professed to realize, exceeding and disappointing the hope of well-wishers and promoters. In employing words suggesting the idea of violence, Jesus, though certainly not intending to express personal disapproval, did mean to point at features of the new movement which made it an object of aversion, astonishment, or at least of doubt to others. From his point of view all the phenomena referred to were simply signs that the kingdom was coming in power; but from the point of view occupied by opponents, or even by honest well-wishers, or quondam promoters like the Baptist, they were causes of offence, perplexity, disgust. It may be well to particularize some aspects of the work of

the kingdom which would not unnaturally wear an aspect of violence to minds not able to regard them with Christ's eyes, though to Christ Himself they were the *bright and hopeful side of an evil time*.

1. We may mention first that which most readily occurs to one's thoughts, viz., *the passionate earnestness with which men sought to get into the kingdom* heralded by John and preached by Jesus; an earnestness not free from questionable elements, as few popular enthusiasms are—associated with misconceptions of the nature of the kingdom, and in many cases fervent rather than deep, therefore likely to prove transient—still a powerful, impressive, august movement of the human soul Godwards. That this was one of the phenomena present to Christ's thoughts when He spoke the word we are studying, we learn from the testimony of the third Evangelist, who, quoting the same word, gives it this turn: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."¹ In his interesting work on the Gospel History, Reuss expresses the opinion that Luke has very well apprehended the sense of Christ's saying. He characterizes the expression *βιάζεται* as paradoxical, and even itself forced, and suggests as a possibility that in translating Christ's words into Greek the narrators have not been felicitous in the choice of a phrase; but at the same time he holds that in spite of the error of commentators, who, deceived by appearance, have found in the text a hostile violence, the sense cannot be

¹ Luke xvi. 16. The words *πᾶς εἰς αὐτὴν βιάζεται* can only mean every one (the multitudes) eagerly strives to get into the kingdom.

doubtful. It is that since the time of John one class of men have earnestly surrendered themselves to the happy impulse communicated to them, and pressed into the kingdom, and *as the gate is narrow* they wear the air of men who wish to force it.¹ We are not inclined to agree with this distinguished theologian in thinking that the meaning put upon Christ's saying by himself, following the third Evangelist, exhausts its import, but we have no doubt that the thought above indicated exhibits one phase of the "violence," or volcanic revolutionary force, which had been exhibiting itself in connection with the kingdom of heaven. The nether forces of human nature, which ordinarily lie so deep and still that their existence is hardly suspected, had broken through to the surface, to the delight of Jesus, who "rejoiced in spirit,"² at the sight, and was sad only because the phenomenon was so rare and so fleeting, but to the surprise and the disgust of men who dislike all manifestations of force in society that are not measured and rhythmical, and whose life is tame, commonplace, and devoid of great emotions. What strikes such men is not the noble general purpose of the movement, or the grandeur of an enthusiasm in which the heart of a people is worked up to the white heat. It is the "violence," the unmeasured unmusical character of the movement, the rude boisterousness of the spiritual gale that sweeps over society. No matter what the nature of the movement may be: be it "a sustained tempest of moral indignation" against the atrocities of "the

¹ "Histoire Evangélique, Synopse des Trois Premières Evangiles" (1876), p. 300.

² Luke x. 21.

unspeakable Turk," or a stirring of the popular mind in reference to religion, as in the Reformation of the sixteenth century or the Puritan revolt of the seventeenth, there are always many "wise and prudent" ones, accomplished, cautious, over-fastidious, or it may be only cold-hearted shallow-minded men, to whom such volcanic outbursts are simply unmitigated offences. An American divine of the last century, speaking apologetically of the religious movements of his own time, remarks: "A great deal of noise and tumult, confusion and uproar, darkness mixed with light and evil with good, is always to be expected in the beginning of something very glorious in the state of things in human society or the Church of God. After nature has been shut up in a cold dead state, when the sun returns in the spring, there is, together with the increase of the light and heat of the sun, very tempestuous weather before all is settled, calm, and serene, and all nature rejoices in its bloom and beauty."¹ The "wise and prudent" ones see nothing but the objectionable elements, and fancy that they have a monopoly of the insight which discerns, and of the taste which dislikes these; the fact being that others see them not less clearly and dislike them not less intensely, but have more of Christ's spirit of humanity and charity, and so keep the fastidiousness of wisdom and refinement within bounds. The late Frederick Robertson said: "My tastes are with the aristocrat, my principles with the mob."² In a similar spirit every Christian who

¹ Jonathan Edwards's Works, in Two Volumes. Vol. i. p. 372.

² Life, by Stopford A. Brooke, Chap. x. It were to be wished that many pondered and laid to heart the noble words of that truly Christian man which immediately follow those quoted in the text. "I know

combines with due measure charity and culture can say: In taste I am with the wise and prudent in their dislike of popular enthusiasms, but in heart and conscience I am with Christ in his benignant recognition of the good there may be in these mighty movements of the popular mind.

2. From the volcanic bursting forth of religious earnestness in the popular mind, we may naturally pass to speak of another respect in which the kingdom of heaven may be said to have suffered violence, viz., *the kind of people that had most prominently to do with it.* Publicans, sinners, harlots, the moral scum and refuse of society—such were the persons who, in greatest numbers, were pressing into the kingdom, to the astonishment and scandal of respectable, “righteous,” religious, well-conducted, and self-respecting people. The kingdom of God was being made a regular cave of Adullam, whither every one that was in distress, or deep in debt morally, or discontented, resorted; the city of God was being taken possession of by “dogs,” whose proper place was without—was, so to speak, being stormed by rude lawless bands, and taken from those who thought they had an exclusive right to it. What a violence, what a profanation! The *fact* was undeniable. Christ made no attempt to deny it: sometimes He obtruded it on the notice of self-righteous opponents and fault-finders, as when, interpreting the parable of the Two Sons who were bid go into the vineyard,

how the recoil from vulgarity and mobocracy with thin-skinned over-fastidious sensitiveness has stood in the way of my doing the good I might do. My own sympathies and principles in this matter are in constant antagonism, and until these can be harmonized true Christianity is impracticable.”

He said, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."¹ That Jesus had this remarkable phenomenon in view when He spoke the saying in the passage now under consideration is intrinsically likely, and is virtually testified by Luke in the parallel passage of his Gospel, where, whether reporting Christ's words or giving his own comments we leave undetermined, he says, "And all the people that heard (him, John or Jesus?), and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves (frustrated that counsel so far as it concerned themselves²), being not baptized of him."³ The meaning of the words is plain enough. It was God's plan that the people of Israel should by John's preaching and baptism of repentance be prepared for receiving as a boon the grace of the Messianic kingdom. The publicans and others, by repenting and being baptized, justified God, declared his plan or counsel to be good and wise, in the best and most emphatic manner, viz., by practically acting in accordance with it. The Pharisees, on the other hand, by holding aloof from John's ministry and baptism, and assuming the attitude of critics or judges, in effect despised and made void God's plan, virtually pronounced it neither based on truth nor wise, say-

¹ Matt. xxi. 31, 32.

² The words are *εἰς ταύτης*.

³ Luke vii. 29, 30.

ing by their conduct, We do not need to repent; therefore such a ministry of repentance, so far as we are concerned, is not a suitable preparation for the citizenship of the Messianic kingdom.

Now, the passage just quoted and explained is substituted in Luke's Gospel for the text in Matthew's Gospel which forms the subject of our present study. May we not fairly infer from this that the saying in that text was understood in the Apostolic Church to refer to the fact stated by the third Evangelist, viz., that the low, socially and morally, responded to John's call, and so qualified themselves for admission to the kingdom and for membership in the society of Jesus, while the high in the social and the moral scale by their pride kept themselves out?

The fact, then, was undeniable, was admitted by Christ, is admitted in the text before us—the low were pressing in and the high were kept out. What an offensive fact it must have been. Why, it was a *revolution*,—society turned upside down, the last first, the first last, publicans and harlots admitted within, respectable righteous people left out; as great an overturn in principle, if not in extent, as when in France, in the eighteenth century, bishops, aristocrats, princes, and kings were sent adrift, and sansculottism reigned triumphant, believing itself to be in possession of a veritable kingdom of God. What wonder if wise and prudent ones looked on in wistful doubting mood, and sanctimonious men held up their hands in pious horror, and exclaimed, Call you this a kingdom of God? Blasphemy! It is a kingdom of Satan rather; it is a bad man casting out devils through the prince of the devils;

it is a society of profligates, headed by a glutton and winebibber, impiously calling itself by a venerated name. An utterly false view, we now know, but having just so much foundation as to be at the time plausible and natural. The members of Christ's society, after they joined his company, were, like Himself, pure and holy ; but they had been bad enough, some of them. It might be said of them, as Paul said of the Corinthian Church, “ Such *were* some of you, but ye are washed ;” and it is so difficult, in judging individuals and communities, to give due heed to the tense, and so to avoid the error of condemning the “washed” as though they were still unwashed. This is the penalty which the kingdom of God had to pay for its magnanimous and heroic indifference to men's antecedents, moral or social, for pursuing the policy acted on by the founders of ancient Rome, when they threw wide open the gates to all comers, and made all welcome —thieves, robbers, murderers—on the sole condition of submitting to the laws of the city after they had entered within its walls. It was a policy worthy of a kingdom destined to world-historical celebrity and to world-wide dominion ; but it involved the temporary drawback of exposing it to serious misunderstanding, and making it appear as if founded on violence done, not merely to social proprieties and conventional class distinctions, but even to the eternal distinctions of right and wrong.

3. In a third respect the kingdom of God may be said to have suffered violence at its starting. As it actually shewed itself in connection with the work of Christ, it differed widely from, did violence we may

say to, *preconceived notions of what it would be*. The kingdom even of prophetic ideals, still more the kingdom of contemporary Jewish expectation, suffered violence at the hands of the actual historical phenomenon. From this very cause arose John's doubt: he could not find himself at home in this kingdom of the actual appearance, his ideal and it were so far from corresponding. We may even say that not a few of those who actually entered the kingdom, in so far as they understood its true character, had to do violence to their own prejudices before they took the step. Such an experience, indeed, is supposed by some writers on the Gospel history to be the very thing alluded to by Christ in the saying before us. In a recent work by a French author¹ on the Messianic beliefs prevalent in Christ's time, we find the following version of our text: "Since the days of John, the great forerunner, who-soever, using violence, is able to divest himself of the ancient ideas [of the kingdom], may enter into the kingdom." This is an ingenious, but we are not sure that it is a correct interpretation, viewed as presenting the principal thought intended. But while we say this, of one thing we have no doubt, viz., that such a conflict with preconceived notions was one of the experiences through which men passed in those days, one of the spiritual phenomena of the time. There were conversions, not unaccompanied with inward pain, not merely from *sin* to righteousness, but from ideal mistaken to rectified notions of the kingdom of God,—from political dreams, noble, but

¹ Colani. "Jésus Christ et les Croyances Messianiques de son Temps," p. 95.

destined never to be fulfilled, to spiritual realities. We do not imagine that conversions of the latter sort were generally sudden, but slow and gradual rather, coming like the dawn of day, as time went on and events threw light on Christ's deep, suggestive, but often mystic utterances. But as a broad fact, it was undoubtedly true that the difference between the kingdom as it actually shewed itself in Jesus and his followers and the kingdom of expectation was so marked as to strike, not merely John, but, more or less, all spectators with surprise. What the disciples saw in the shape of a kingdom of heaven was, in more senses than one, what prophets and kings of olden time had not seen. The prophets of Israel had their glowing, bright, inspiring visions of an ideal kingdom ; witness that one in the sixtieth chapter of Isaiah, which, if we recollect right, Robert Burns, the Scottish poet, said he never could read without tears ; and no wonder. And the germs of the true conception of the kingdom, as *spiritual* and *universal*, are in their visions, whatever critics may say to the contrary.¹ Never-

¹ Reuss asserts that the prophets, while speaking sometimes of the conversion of the Gentiles, never say that that conversion implies the establishment of another law and of another worship than that which alone was legitimate in their time. It was always, he holds, the sanctuary of Zion that was to be the centre of the nations ; it was always offerings to be deposited upon the Levitical altar. ("Theologie Chrétienne," i. 179.) It was oftenest so, but not always ; witness Malachi i. 10, 11, which, according to the right rendering, runs thus : " O that some one would shut the temple doors, that ye may no more kindle in vain a fire upon mine altar. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles ; and in *every place* incense shall be offered unto my name, and a pure offering : for my name shall be great among the heathen, saith the Lord of hosts."

theless, we may say truly that it had not entered into the heart of Hebrew prophets to conceive the true kingdom with such exactitude of outline, that had they been confronted with the historical realization, they would not have hesitated a moment to identify their ideal with the reality. This is saying no more of the more ancient prophets than we know to have been true of John, the last in the series, though he stood on the very threshold of the realization. It is a general law that those who merely prophesy of things to come in the distant future see not the things with the same distinctness as those who stand near them. They see that land is yonder in the distance, with a blue haze resting upon it, but they see not clearly the actual features of the land. The Omniscient alone possesses the faculty of seeing clearly through all time. Distance creates for the prophetic eye dimness ; it also lends enchantment, which reality dispels ; and hence that doubt of John. Alas ! how sadly disenchanting is the reality sometimes ; how wide the disparity between the historical event and the visions of men whom we may without offence call the uninspired prophets of their age. Think, *e.g.*, of Rousseau and Lessing, those illuminist prophets of the eighteenth century. How different their visions of a better age to come from the age which did come, the age of the French Revolution ! The former contemplated, as the *beau ideal*, a state of things in which an enlightened public should regard all particular religions as all alike useful, though none of them true, believing none, tolerating all ; and he represents the Savoyard priest whom he employs in his *Emile* to expound the re-

ligion of Deism as saying: "I regard all the particular religions as so many salutary institutions, which prescribe in every country a uniform manner of honouring God by a public worship, and which may all have their justification in the government, in the genius of the people, or in some other local cause which renders the one preferable to the other, according to the times and places. I believe them all good when one serves God therein sincerely." Rousseau believed that the age of revolutions was approaching, and prophesied of its coming with passionate earnestness, fully expecting that when it came it would bring a veritable kingdom of God; and his idea of the coming kingdom included, as one of its features, the prevalence of such a genial all-tolerating charity as that which he ascribed to the free-thinking Romish *curé*. He thought that the Song of the Angels would be fulfilled,—"Glory to God in the highest, on earth peace, and good will among men." Alas! how little did he dream that the age of revolutions, when it came, would bring, not peace, but a sword, setting a man at variance against his father, and the daughter against her mother, and smiting to the ground all existing institutions, all time-honoured "realized ideals." Not less pathetic is it to compare the oracles of the prophet Lessing with the fulfilment they received at the close of the eighteenth century. His ideal of the kingdom of God was the same as Rousseau's, and he foretold its advent with the same burning eloquence of intense conviction. "It will come," he exclaims at the close of his little book, "The Education of the Human Race," "it will come, it will certainly come, the time

of perfection, when man, more sure than ever of a better future, will not need this hope as a motive to virtue, but will do the good because it is good, not because the doing of it has attached to itself certain arbitrary rewards. It will certainly come, the time of a new everlasting gospel, which is promised in those very elementary books of the new covenant."¹ How pathetic to hear earnest gifted men thus prophesying until 1789 of the everlasting Gospel of Reason, and then to think how the beautiful evening twilight of Illuminism darkened into the night of the general overturn, and for the kingdom of heaven came sansculottism, Robespierre, and the guillotine. What would the prophets have thought of the fulfilment of their prophecies ?

4. We can do no more than allude to a fourth respect in which the kingdom of heaven may be said to have suffered violence, viz., *in so far as its coming was promoted by the use of irregular methods and agencies.* In this respect John and Jesus were themselves stormers, though in different ways, to the scandalizing of a custom-ridden generation. John's baptism was an innovation, and, as such, an annoyance and a perplexity to the Pharisees, who knew not what to make of it, feeling it equally inconvenient to approve or condemn it. John's way of life, which, like his baptism, was a sort of symbolic

¹ "Die Erziehung des Menschengeschlechts," §§ 85, 86. Lessing regarded revelation as a means of making known to man, more easily and sooner, truths of reason which he could, and ultimately would, have discovered for himself. The Old and New Testaments he looked on as the first and second elementary lesson-books by which the child—the human race—was being trained for the era of the everlasting Gospel of Reason, when the lesson-books could be dispensed with altogether.

preaching, reinforcing his spoken message, and pressing home its main lesson—repent: John's way of life, we say, was also an innovation and an offence to men who wished all things to run in the groove of fixed established habitude. John came neither eating nor drinking, and they said, "He hath a devil." Jesus, too, was a daring innovator. His life of love was a grand sublime innovation; his free, genial, sympathetic, social habit of associating with publicans and sinners, "eating and drinking" like other men, was another innovation. "The Son of man came eating and drinking, and they said, Behold a man gluttonous and a winebibber, a friend of publicans and sinners." The Galilean mission, in which the twelve disciples were employed as agents, was yet another innovation. Altogether, these two servants of the Most High, John and Jesus, so original in their character and way of life, endowed with such amazing moral energy, so utterly unconventional in their thought, speech, and manner of action, could not but be a distress to many contemporaries. We shall have something more to say on this in our next paper; mean time we note it simply as another respect in which the kingdom of heaven might well seem to suffer violence.

And now, let us make one or two reflections suggested by the saying we have been studying, concerning Him who uttered it.

(1) It is very evident that one who spoke thus had a very clear conception of the deep significance of the movement denoted by the phrase "the kingdom of heaven." Christ knew well that it was a revolution that was taking place, that a new world

was beginning to be. "Behold I make all things new."

(2) How calmly He takes it all. Nothing surprises, scandalizes, or disgusts Him, though He sees more clearly than any other the things which offend others. That calmness is the fruit of wisdom united with unexampled charity.

(3) Yet how magnanimously He bears Himself towards the doubters. "Violence"—the very word is an excuse for their doubt. No great wonder that men of honest worth should stand in doubt in presence of a revolution with all the boisterous energy and fermentation of thought characteristic of creative epochs. What wonder if a man of gentle meditative spirit like Archbishop Leighton should find it hard to adjust himself to the parties and movements of the confused troublous times in which he lived! One who feels himself isolated and perplexed in such an age may thereby shew himself to be weak, but he is not on that account to be deemed wicked. Thus did Jesus judge his contemporaries, who were perplexed by the "violence," unregulated energy, fermentations of opinion, innovation in action they saw all around them. His worst thought and speech about them was that they were *children*.

A. B. BRUCE.

THE ANTAGONISM BETWEEN CHRIST AND THE ORAL LAW.

THE Gospels recount several occasions on which our Lord came into direct conflict with the principles of the Oral Law. I will briefly touch on these, and then will proceed to shew, in far less familiar mat-

ters of detail, the utter emptiness and hollowness of the system, the utter death and corruption of that meaningless ceremonialism which called down his ultimate judgments, and more than deserved his scathing denunciation.

1. The custom of washing the hands before a meal was not only a cleanly and desirable one, but was rendered absolutely necessary by the habits of the East, which involve the dipping of all hands into a common dish. But it is obvious that occasions would arise in which the nature of a meal, which might consist of dry bread and fruit—or some pressing urgency—or some difficulty of obtaining water at the moment, might render the custom impossible. For some such reason—and even Talmudists admit that handwashing (*nitilath yadaim*) is needless if the hands be clean—the disciples had neglected to observe the traditional prescription; and instantly the Pharisees are—and that on grounds professedly sacred—as indignant as though the accidental non-observance of a custom were little less heinous than the deliberate commission of a crime. They had elevated ablutions, and even the minutest regulations about the method of performing them, into a matter of religion. A whole order (*seder*) of the Talmud—that called *Taharoth*, or Purifications—is devoted to washings; and two separate tracts of it, *Mikvaoth*, or “baths,” and *Yadaim*, or “hand-washings,” deal especially with cleansings of the person. These ablutions were extended to all kinds of objects, and in later days were accompanied by elaborate liturgies of recognized prayers. Indeed, so ultra-Pharisaic was this branch of Pharisaism, that

it originated the jest of the Sadducees, who, seeing their opponents washing the Golden Candlestick, said that soon they would not be content until they could wash the Sun !

There are various stories in the Talmud in exaltation of the practice of ablutions. One¹ is about Rabbi Jose and Rabbi Juda, and how they entrusted their property to an innkeeper, to take care of for them during the Sabbath. Next morning he entirely denied all knowledge of the circumstance. In talking with him, however, they observed a pea in his beard, and going off to his wife, told her that her husband desired her to restore their property, and to mention, as a token of the genuineness of the message, the fact that he had had peas for dinner. Recognizing the fact, the wife returned the goods, and her husband afterwards beat her to death for it. The Talmudist seems rather to commend than otherwise the acute falsehood of the Rabbis. At any rate he does not breathe a single word of censure upon it, but uses the story to shew the disadvantage of neglecting ablutions, since, if the man had washed his beard after the meal, the pea would not have been there !

In another tract they mention the frightful fact that, by not washing his hands before a meal, a Jew was mistaken for a Christian, and so actually partook without knowing it, of swine's flesh !

In the treatise *Erubhîn*² they tell how, when Rabbi Akibha was undergoing his last imprisonment, Rabbi Joshua usually brought him enough water to wash in, and enough to drink. On one occasion,

¹ *Joma*, viii. f. 83, 2; *Buxtorf, Synag. Jud.* p. 237.

² *Erubhîn*, ii. f. 21, 2; *Buxtorf, ubi super.*

however, the gaoler had drunk half the water, and although Akibha saw that there was not enough water for him to drink, he still exclaimed, "Give me water to wash my hands." "But," said Joshua, "there is not enough, Master, even for you to drink." Said Akibha, "He who eats with unwashed hands commits a crime deserving of death: better that I should kill myself with thirst, than that I should transgress the traditions of my fathers." Could there be a clearer illustration how utterly the Jews had failed to realize the precious truth of which they had for centuries been in possession, that "mercy is better than sacrifice"?

It is almost impossible not to suppose that this story of Rabbi Akibha's ceremonial scrupulosity is narrated with express reference to the narrative of St. Mark; and if so, it shews how little the Jews had been shaken in their allegiance to the mummy of their traditional formalism, and how little they had understood, or taken to heart, the noble lesson which our Lord uttered on this occasion, that all true pollution comes not from without, but from within.

2. Of the conflicts of the Pharisees with Christ about the Sabbath I need not here speak, but in my "Life of Christ" I have repeatedly endeavoured to elucidate the subject, and to shew that there were no less than *six* memorable disputes on this question, and that they occupied nearly the whole period of our Lord's ministry. What grieved the heart of Jesus was the fact that the pride, the emptiness, the dull apprehension of the leaders of his race, should have gradually succeeded in imposing upon the

people a heavy and meaningless burden in lieu of a divine and priceless boon ; so that by an iron network of minute trivialities, in which they had entangled the national conscience, they should have substituted a revolting bondage for a perfect and kindly rest. Alike the command of God and his purpose had been broad and obvious. The *command* had been “ to keep my Sabbaths and to reverence my sanctuary ; ” the *purpose* had been to turn away men’s hearts from the greed of Mammon, and to disburden them for a time from the weariness of toil. The Pharisees had refined and systematized until they had changed a day which God had intended for “ a delight, holy to the Lord, and honourable,” into a weary interspace of dull vacuity, coarse gluttony, and anxious scruple. Out of a merciful, simple, intelligible mandate, they had construed thirty-nine *abhōth*, or primary commands, and perfectly endless *toldōth*, or derivative commands, of which many were puerile and many perfectly senseless. For instance, because threshing was forbidden by one of the *abhōth*, plucking corn was inferentially rendered illegal by one of the *toldōth*. Curdling milk on the Sabbath was forbidden, as a kind of building ; and to walk on stilts, or to wear a false tooth, or to have a needle about one’s person, or to give a letter to a heathen which he might conceivably carry on the Sabbath, were all forbidden by the same rule which forbade that bearing of burdens which had cost his life to the man who gathered sticks on the Sabbath in the wilderness. And while Hillel was content with confining Sabbathism to persons, Shammai extended it to animals, and even to

things inanimate; so that it was a violation of the Sabbath if a man allowed his fowls to have a riband round their legs, or his nets to continue in a stream, or his lamp to burn on unquenched on the Sabbath day. How utterly Christ laid his axe at the root of all these commandments of men; how absolutely opposed was his saying, that "*the Sabbath was made for man, not man for the Sabbath*," to the conceptions of several generations of Scribes and Pharisees, Sopherim and Tanaim, it is needless further to narrate.

3. Very instructive, again, in illustration of the history of Pharisaism, is the utterly preposterous development which the system gave to the rule respecting Fringes, a development which we will now briefly trace.

(1) Moses, in Numb. xv. 38, had laid down the broad and intelligible rule that the children of Israel were to make fringes (*tsitsith*) at the "wings," or corners of their garments, and to put upon them a thread¹ of blue, that they might look upon it, and remember the commandment of the Eternal. The special symbolism of the *fringe* is no longer obvious, but Sir Gardner Wilkinson has shewn reason to believe that it was of Egyptian origin. The blue colour of the binding thread was an obvious reminder of the heavenly origin of the law, since blue was the natural and well understood emblem of heaven. Nor is there anything unreasonable in the tradition that the other threads were to be of white wool, the colour naturally standing as the emblem of purity and innocence. There was nothing servile and

¹ Not as in Authorized Version, "ribband."

superstitious in the use of a symbol so little burdensome, and our Lord Himself wore a fringed *talith*,¹ though He did not, like the Pharisees, approve of the ostentatious amplitude of the ornament which they adopted in order to proclaim their scrupulous obedience to the Mosaic constitution.

But in the hands of the Scribes these fringes lost all their simplicity, and got mixed up with the most baseless fancies. The thread was to consist of four double threads of white wool, of which one thread was to be wound round the others—first, seven times with a double knot; then eight times with a double knot; then eleven times with a double knot; and, finally, thirteen times with a double knot. The reason of all this elaboration being that $7+8+11=26$, the numerical value of the letters of the word יהוה, *Yahveh*, or Jehovah; and 13 the numerical value of the word אחד, *achad*, “one,” so that the number of windings represents the words, “*Jehovah is one*,” and the five knots symbolize the books of the Pentateuch. Hence too is produced the notable result that the word תְּשִׁלְשֵׁלָה, which numerically represents 600, together with the eight threads and five knots, gives the number 613, which is also the number of the 248 affirmative and 365 negative precepts of the Law.

(2) And then, after all this mountainous mass of oral pedantry had been heaped on the simple Mosaic emblem, we are scarcely surprised to find that the importance attached to it became proportionately extravagant. Thus, since of these very numerous affirmative and negative precepts *all* could not be

¹ Matt. ix. 20.

of the same value, and since the Scribes were thus driven to classify some as "light" and some as "heavy," the question, which more than once was asked of our Lord, became a frequent subject of debate in the Jewish schools, namely, "Which was the great commandment of the law?" and no less a person than Rashi is bold enough to answer that the first and great commandment is that about fringes!¹ And in the tract *Shabbath* we are told that Rabbi Joseph ben Rabba having been asked which commandment had been most strictly enjoined on him by his father, answered, "The law about fringes;" and proceeded to tell the well-known anecdote that on one occasion Rabba having accidentally stepped on his fringe and torn it while on a ladder, stayed where he was and would not move until it had been mended. Could the force of fetish-worship further go?

4. Exactly akin to the development of the rule about fringes is the history of Phylacteries, except that in the case of phylacteries there was far less original ground from which to start. But the smaller the apex, the broader was the inverted pyramid erected on it by the Rabbis; and the narrower the aperture, the wider was "the ever-widening spiral *ergo*" which they evolved from it.

(1) Of the question as to whether it was ever intended that phylacteries should be worn at all, the reader can judge for himself. In Exod. xiii. 9, after the institution of the Passover, Moses adds: "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law

¹ Rashi on Num. xv. 41.

may be in thy mouth." And in the 16th Verse, after mentioning the sanctification of the first-born to God, there follows, "And it shall be for a token upon thine hand, and for frontlets between thine eyes." In Deut. vi. 8, after general exhortations to obedience, the same passage precedes the verse, "And thou shalt write them upon the posts of thy house, and on thy gates;" on which is founded the Jewish custom of using *mezuzoth*, or hollow cylinders containing these passages. The same injunctions are once more found, in a similar connection, in Deut. xi. 18.

Now opinions will probably differ as to the question whether these commands were to be taken literally or metaphorically. The arguments in favour of their literal significance are that the Jews have never doubted that the use of *mezuzoth*, at any rate, was literally enjoined; and that, as this precept about phylacteries accompanies it, the literal sense must also apply to them. But the only arguments which, as far as they go, seem to me really valid,¹ are those which (1) point out the affinity both of phylacteries and *mezuzoth* to already prevalent Oriental and especially to Egyptian customs—a consideration which is obviously traceable in the Mosaic legislation; and (2) those which adduce the ordinance of the *tsitsith* to shew that Moses was not indifferent to the beneficial influence which may be exercised by obvious and significant symbols on the mind of a half-educated people.

¹ The philological arguments usually adduced from the use of the words *נִזְנָה*, "for a sign" and *שְׁבָד*, "that the Law," &c., instead of *וְ*, and, are surely not conclusive.

Let these arguments be allowed their full weight ; but they are at any rate *weakened* by the fact that (1) exactly similar exhortations are found in passages confessedly figurative, as in Prov. iii. 3, “Bind them round thy neck, write them on the tablet of thy heart ;”¹ that (2) till a period long after the exile there is, so far as we are aware, *no shadow of a trace* of their use, which seems to shew that the earlier Jews attached no importance to them except in their figurative sense ; and (3) that the passages inscribed upon them, which relate to the sanctification of the first-born and obedience to the law—though they have been ingeniously explained by the Kabbalists as indicating the wisdom, reason, grandeur, and power of God—are far from being the most significant or memorable that might have been selected. And on these grounds the Karaites—by no means the least sensible of Jewish sects—have always rejected the use of phylacteries. This, too, is the conclusion arrived at by St. Jerome, who says that the wearing of these precepts on the hand merely indicates “*ut opere compleantur*,” and the wearing them on the head, “*ut nocte et die mediteris in illis.*”

If, however, we concede that Moses *may* have intended the freshly-liberated Jews to carry on their persons certain fragments of his legislation, how immense is the development which their general direction has received at the hands of the Scribes and Talmudists ; how minute are the regulations which grew up respecting them, and how exaggerated the importance attached to the due fulfilment of the merely mechanical side of the command ! And how

¹ Comp. Prov. vi. 21 ; vii. 31 ; Isa. xlix. 18.

clearly does this development illustrate once more the deadening effect produced upon the heart and conscience by an over-estimate of petty ritualisms.

(2) For, according to the Rabbis, every Israelite was to wear—originally at all times, and in later days during the hour of morning prayer—two kinds of *Tephillin* or *Totaphôth*, as the prayer-boxes are called,—namely, the *Tephillin shel Yad*, or phylacteries of the hand, and the *Tephillin shel Rôsh*, or phylacteries of the head; the former to be bound above the elbow of the left arm, as being nearest to the heart, or seat of feeling; and the latter “above” (which was the Talmudic gloss for “between”) the eyes, on the seat of the understanding. These were meant to indicate respectively the spiritual *power* and *crown* of Israel; the thongs which bound them being symbols of “the self-fettering by the Divine commands.” Further, the phylactery of the head is to consist of a box (*bêth*) of black calf-skin, with four compartments, in each of which (not to trouble the reader with *all* the minutiae which the Talmud lays down as necessary) is folded up a slip of parchment, on which is written one of the four passages, Exod. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21. Each of these parchment strips is to be tied up with well-washed hair from the tail of a calf, lest, if tied with wool or thread, any fungoid growth should ever pollute them. On the outside is to be, on the right, the letter *Shin* (שׁ) with three prongs, to stand for the name *Shaddai*, the Almighty; and on the left, the same letter with four prongs. In tying on the phylactery of the arm, in which is to be a *single* slip of parchment, with the same four passages written in four columns of seven

lines each, the thong is first to be passed round the arm three times, so as to form the letter *וּ*, then a knot is tied; then the thong is to have seven more twists (so as to form *וּ* and *וּ*) with another knot; the various steps of the process being accompanied with appropriate prayer. Much might be added, but this is enough to shew what extension was given by the Oral Law to a perfectly general command; and it was but natural that the extension should once more have led to the supernatural importance with which the wearing of phylacteries was invested. An extract from the Talmud will best prove this. "It is said in Exod. xxxiii. 23, 'I will take away my hand, and thou shalt see my back parts.' Rabbi Hana Bar-Bizna says, in the name of Rabbi Simon Hassida, '*That proves that God revealed to Moses the proper way to make the knot of phylacteries.*'"¹ The reader may not perhaps see the point of the remark, even if he has seen phylacteries, and knows the shape of the quadrangular knot of the loop which binds them at the back of the head. What is, however, meant is that "*the Eternal Himself wears phylacteries*"²—a question discussed among the Rabbis

¹ Bab. Berachoth, f. 7a (Schwab. p. 247).

² This was proved as follows by Rabbi Abba Benjamin. In Isa. lxii. 8, God swears by his "*right hand*," and by the "*strength of his arm*." Now, "*his right hand*" represents the Law, as may be seen from Deut. xxxiii. 2, "From his right hand went forth a fiery law for them;" and the "*strength of his arm*" means the phylacteries, as appears from Psa. xxix. 11, "God gives strength to his people." Now strength is symbolized by the *Tephillin*, as appears from Deut. xxviii. 10, "All the people of the earth shall see that thou art called by the name of the Lord, and shall fear thee"—this fear-inspiring sign being, according to Rabbi Eliezer the Great, the *Tephillin shel Rosh*. Rabbi Nachman Bar-Isaac asked Rabbi Hiya Bar-Abin what texts could be written on the phylacteries of God, and he and other Rabbis proceeded

quite as seriously as the scholastic one as to how many angels can dance upon a needle's point. The literal sense of this passage has, however, been found rather too shocking, and modern Jews explain "*the knot of the phylacteries*" to mean allegorically that "the Eternal, in revealing to Moses the object of creation, clearly demonstrated to him the mighty and unique power of the Creator in the order of his creation."

It has been denied by Dr. Ginsburg that the phylacteries were ever used as amulets; but as (1) he admits that *mezuzoth* were, as (2) this is a not improbable explanation of the word "phylactery," and as (3) it is in all ages and countries the *tendency* to use sacred words in this superstitious manner, I must demur to his assertion. And surely the amulet view of them derives some support from such a story as the following.

"Rabbi Abin, in going out from an audience of the king, turned his back on him. The courtiers wanted to kill him; but on observing *that two bands of fire conducted him*, they let him go out, according to the verse, 'And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee' (Deut. xxviii. 10). Rabbi Simon Ben Jochai applied this verse even to the spirits of the demons."¹ These two bands are the lateral thongs of the phylacteries.

(3) After what we have seen of the process of accretion in the simple matters of fringes and frontlets, by which, under the manipulation of the stu-

to demonstrate, to their own satisfaction, what these must be. (Schwab. Bab. Berachoth, p. 241.) ¹ Jer. Berachoth, v. i. (Schwab. p. 98.)

dents of the Oral Law, they became so recondite and so important, we are hardly surprised to learn that, in our Lord's time, the Pharisees, like the modern Ashkenazim, "made broad their phylacteries and enlarged the borders of their garments;" or that different Rabbis asserted that "he who has *Tephillin* on his head and arm, and *Tsitsith* on his garment, and a *Mezuzah* on his door, has every possible guarantee that he will not sin;"¹ or that it was, on the one hand, venial to say that phylacteries were not enjoined at all, because that would merely be an assertion against the Law, of which some of the words were "light" as well as some "heavy;"² but to say that the *beth* should have *five totaphoth* or compartments instead of *four*, was a capital offence, because it was against the word of the Scribes, of which *all* were heavy."³

(4) As the subject of the scriptural exegesis of Rabbinism is too wide to be handled in the remainder of this paper, it must be reserved for the next, and I will now only ask, What was the basis on which the Jews founded their immense devotion to the heavy fictions, and embarrassing minutiae, and conscience-deadening burdens of their Oral Law?

(a) The answer seems to be that when, after the exile, a new and powerful impulse had been given, by the genius of Ezra and the enthusiasm of Nehemiah, to the study of the Law, it was inevitable that,

¹ Menach. 33, 6 (Kalisch, Exod. p. 224).

² Mishna, "Sanhedrin," xi. 3. In the accompanying Jer. Gemara, the authority of Rabbi Ishmael is quoted to this effect, and Cant. i. 2 quoted to prove it.

³ See Gfrörer, Jahrhund. d. Heils. i. 146; Jer. Berachoth, f. 3b (Schwab. p. 17).

in the minds of a people who had never realized the truth that the letter is nothing and the spirit everything, an infinitude of small questions of casuistry should have arisen. External scrupulosity, ceremonial correctness, elaborate ritualism, are things far more easy at all times than manly, free, and spiritual allegiance ; and the Jews were least likely of any nation to be exempt from that craving for the decisions of infallible authority which has always arisen among those who have failed to realize that what God desires is, not the service of the lips or the accuracy of the outward obedience, but the devotion of the heart and of the life. Doubtless, some of the questions which would arise could be settled by an appeal to precedent, which would tax the memory of the oldest exiles ; and then the notion that these precedents were founded on others still more ancient would soon be merged in a growing fancy that they were as old as the Law itself.¹ The formulation of this fancy into a rigid belief would not be long delayed, and accordingly we find generations of later Jews adopting without hesitation the belief that the Oral Law—at any rate, all those parts of it which were called *Perushim* and *Dinerim*—were delivered by Moses to Aaron, by him to Eliezer, by him to Joshua, by Joshua to the *Zekanim*, or elders,² by these to the Judges, by these to the Prophets, by these to Ezra and the *Sopherim* of the famous Keneseth

¹ Among the elements of the Mishna we find—“*Gezeroth*, extemporeaneous decisions demanded by emergencies ; *Tekanoth*, modification of usages to meet existing circumstances ; and *Elalim*, universal principles under which a multitude of particular cases may be provided for” (Etheridge’s Heb. Lex. p. 119).

² See Maimonides’ Preface to the Mishnaic order *Zeraim*, or “Seeds.”

Haggedola, or Great Synagogue, and by these to the *Tana'im*, or "authoritative teachers," who handed it down to the *Amora'im*, or "discoursers," and so on through the remaining schools of Jewish Rabbis.

(b) Very strange are the "scriptural proofs," or collateral illustrations—if even this less authoritative expression may be applied to utterly arbitrary and fantastic inferences drawn from sacred texts by utterly impossible principles of interpretation—which the Rabbis sometimes condescended to adduce in favour of such assertions. Thus, Rabbi Levi Bar-Hama said, "Why is it written, in Exod. xxiv. 12, 'Come, . . . and I will give thee tables of stone, and a law, and commandments, which I have written, that thou mayest teach them'? The 'tables' contain the Ten Commandments; the 'written law' is the Pentateuch; and the 'commandments' are contained in the Mishna. The words 'which I have written' correspond to the Prophets and the Hagiographa;¹ and the words 'that thou mayest teach them' to the Gemara. *This proves that the Oral Laws*—the Mishna and the Gemara—*were given to Moses on Sinai.*"² Similarly it was a favourite belief of the Jewish doctors that, in Deut. iv. 14, the word "statutes" referred to the Written, and the word "judgments" to the Oral Law. Yet another proof was derived from Exod. xxxiv. 27: "And the Lord said unto Moses, Write thou these words: for *after the tenor* (אֲלָל, *al pî*, 'according to the mouth') of

¹ The difficulty of "which I have written" in a text thus perverted to prove the existence of an *oral* law, was thus set aside by a purely arbitrary and absurd limitation. Rashi gets over it by the remark (on Exod. xxiv. 12) that "all the six hundred and thirteen commandments are comprehended in the ten."

² Bab. Berachoth, f. 5a (Schwab. p. 234).

these words I have made a covenant with thee and with Israel ;" where great stress is laid on the use of the word "mouth," to shew that the Mosaic legislation had one great division of it a *Torah shebe'al Pi*, or "oral," as well as a *Torah shebeheteb*, or "written" Law.¹

The last extravagance of which the Jews were guilty was to put this mass of loose heterogeneous tradition, not only on a level with the ceremonial law, but even with the Ten Commandments ; and finally to exalt the Mishna above the Pentateuch, and even the heavy pedantries of the Gemara above the Mishna. Every one has heard the Rabbinic remark that whereas the Law is like salt, the Mishna is like pepper, and the Gemara like spice : the Law like water, the Mishna like wine, the Gemara like spiced and aromatic wine :² that the Law is the body, but that the Mishna is the soul, and the Gemara the very *mens animi*, the very soul of the soul. I have already shewn that disobedience to the Oral Law was regarded as far more heinous than defiance of the written precept. It may be worth while to adduce further illustrations of an opinion which so strongly proves the necessity for our Lord's condemnation of the "tradition of the fathers," because it made of none effect the Word of God (Mark vii. 13). The following anecdotes, from the Mishna and Jerusalem Gemara of the treatise *Berachoth* (§ i. 7),

¹ See Weil, *Le Judaïsme*, i. 101.

² See Babha Metzia, 33a. "The study of the Bible is a matter of indifference ; of the Mishna a virtue ; of the Gemara the highest virtue." In Bab. Chagiga, x, the verse, Zach. viii. 10, "Neither was there any peace to him that went out or came in," is explained to mean that "when a man leaves the Halacha (*i.e.*, the Talmud) for the Bible he has no more peace." Gfrörer Jahr. d. Heils. i. 151 ; Eisenmenger Entd. Judent. i. 330.

will amply serve this purpose. "I was once travelling," says Rabbi Tarphon, "and having bent to read (the Shemâ), according to the advice of Shammai, I ran the risk of being captured by brigands, because I did not catch sight of them. 'You deserved to be punished,' was the reply, 'for not having followed the opinion of Hillel.'" On this the Gemara remarks that, according to Rabbi Simon Bar-Vawé, in the name of Rabbi Johanan, the words of the Rabbis are preferable to those of the Law (Cant. viii. 10). And here is the proof of it. Rabbi Abba Bar-Cohen, in the name of Rabbi Juda Bar-Pari, observes that if Rabbi Tarphon had not read the Shemâ at all, he would only have broken an affirmative precept, and so have deserved a slight punishment; but in reading it contrary to the rule of Hillel he was guilty of a capital crime, in virtue of the principle that, "*Whoso breaketh a hedge*" [in this instance the famous *Seyag la-thorah*, or Hedge round the Law], "*a serpent shall bite him*" (Eccles. x. 8). Then follows the passage already quoted, about the four compartments of the phylactery, and then the following remarkable observations. "Rabbi Hanania, the son of Rabbi Ada, in the name of Rabbi Tanchoom Bar-Rabbi Hiya, says, 'The words of the wise are weightier than those of the prophets. It is written (Micah ii. 6, 11), "They say, Prophesy not. *They* [i.e., the wise, the Rabbis] shall prophesy." Whom do the prophet and the sage resemble? They resemble two couriers sent by a king to a province. As to one of them, he orders that, unless he shews his signet and his turban, they are not to listen to him; as to the other, that they are to believe him without these credentials. Thus

for the prophet it is said, "He shall give you a sign or a miracle" (Deut. xiii. 2); while here it is said (Deut. xvii. 11), "According to the law which they [the sages] shall teach you."

In the bolder Talmudic utterances God Himself is represented as studying the Talmud, and we are therefore less astonished to learn that many modern Jews in the East, if they profess to any learning whatever, study nothing else. Such knowledge is most assuredly but little more valuable than the arrogance, at once gross and ignorant, which, according to the testimony of many of their own co-religionists, characterizes the living Rabbis of Jewish communities scattered throughout the East.

5. I will conclude this paper with two *Hagadôth*, to shew the astonishing and imperturbable self-confidence of the Rabbis in all their system of narrow, shallow, and useless pedantry, which they took for learning and inspiration. One is from the *Babba Metzia* (86 a).

Once, in the Heavenly Academy—for in heaven, too, there are Rabbinic Schools, as on earth—there rose a learned discussion on the right of the leper. God—the High Rabbi of Heaven—explained a particular case as clean. The entire heavenly Academy—the angels—all disagreed with Him. Then they said, "Who shall decide between us?" They agreed to refer the matter to the decision of Rabbi Bar-Nachman, who stood unrivalled in his reputation for his critical judgment in all cases of casuistry affecting lepers. The Death-Angel was accordingly sent to him, caused his death, and brought his soul into the heavenly assembly. The question was propounded to him, and he, to the no small delight of the

Supreme, decided in his favour. Accordingly Rabbi Bar-Nachman was glorified by many "Daughters of a Voice,"—i. e., sounds from heaven,—and miracles were wrought at his grave.¹ Under such circumstances, Rabbi Solomon Jarchi may well say, in his commentary on Deut. xvii. 11, that even if the Rabbis teach that the right hand is the left, and the left the right, they must be believed.²

The second story, which becomes positively sublime in the intensity of its arrogance and the impressiveness of its self-satisfaction, is also from the *Babba Metzia* (f. 59b).

Once in a *Beth Din* a grave question of doctrine had been discussed, and Rabbi Eliezer was at variance with the opinion of his colleagues: it referred to the law about things clean and unclean. Argument after argument was adduced by Rabbi Eliezer, and refuted. "If right is on my side," he at last exclaimed, in indignation, "let this caroub-tree furnish my proof." Instantly the tree plucked itself up by the roots, and transported itself a hundred ells. "What matters this portent?" exclaimed the Rabbis, "and what does this caroub-tree prove in the question between us?" "Well then," replied Rabbi Eliezer, "let this brook that rolls near us demonstrate the truth of my view." Instantly, marvellous to relate, the waters of the brook began to flow back to their source. "What matters it," again exclaimed the Doctors, "whether the waters of this

¹ Edzard Abhoda Zara, ii. p. 365. The anecdote, as I have said elsewhere, will remind the reader of Pope's not wholly unjustifiable remark about Milton's discussion in the "Paradise Lost":

"In quibbles angel and archangel join,
And God the Father turns a school divine."

² Größer, *ubi super*, p. 149.

brook flow uphill or downhill? It furnishes no proof in our discussion." "Then let the walls of this chamber," said Rabbi Eliezer, "be my witnesses and proofs." At once the columns bent themselves, and threatened ruin on all below. This was going rather too far for the limits of fair discussion, so up rose Rabbi Joshua, and cried, "Walls, when the wise are discussing the interpretation of the Law, what concern is that of yours?" Whereon the walls stayed themselves in their fall; but as they had stopped short out of respect for Rabbi Joshua, they still remained bent, and so remain to this day, in honour of Rabbi Eliezer. "Let the Bath Kôl, the voice of God, decide between us," said Rabbi Eliezer; and instantly far up in heaven was heard a supernatural voice, exclaiming, "Cease to contradict Rabbi Eliezer! He has right on his side." But Rabbi Joshua, quite equal to the occasion, rose, and protesting against the mysterious voice, cried aloud, "No! reason is no longer hidden in heaven; she has been granted to the earth, and it is to human reason that it pertains to understand and to interpret. It is not mysterious voices, but the majority of the sages, which ought alone to decide questions of doctrine." And, so far from resenting this bold assertion of absolute independence, there falls from heaven another voice entirely approving of it, and exclaiming, "My sons have conquered!"

Having thus traced the growth of the Oral Law, from some of its simplest germs to its most colossal growth of pride and self-assertion, I hope in my next paper to give some specimens of the concomitant and resultant methods of scriptural exegesis.

F. W. FARRAR.

*LAW, MIRACLE, AND PRAYER.**

Two children—brother and sister—were once crossing the ocean in a steamship. The captain was a relative, and showed them much kindness. They had never been on board a steamer before. The great engines attracted much of their attention. They used to stand in a safe place, and look down into the engine-house, and watch the huge, smooth, regular movements of this colossal Thing that propelled the ship. How it did this, they could not understand ; and indeed they were too young to have understood any explanation. But, as they watched, they were not long in perceiving that there was a fixed order and regularity in the movement. How the whole thing had been set in motion, they could not tell ; they had never seen it, except in action ; and, at whatever hour of the day they might come to look at it, there it was—always moving on, in the same manner, and with the same regularity. They had asked some of the sailors whether it did not rest during the night ; and the sailors told them that it kept moving on, in just the same way, all the time they were sleeping.

Now, sometimes these two children used to discuss the question whether this engine could be stopped, and whether their friend the captain had any power over its movements. The little girl, who had great faith in the captain, was sure that he could stop the machine whenever he pleased. She argued that the engine must have been set a-going when the ship started, although they had not seen it done. Besides, at the end of the voyage, would not the captain have to stop the vessel ? and, to do that, would he not require to stop the machinery ? Now, if he had power to set it in motion at the beginning, and had power to stop it at the end, surely he had power also to stop it at any time he pleased. Besides, she had asked some of the sailors ; and they had told her that the captain could stop the engine, and that, indeed, once or twice—not often, but once or twice—they had seen him stop it, even on the voyage. So she, for her part, believed the sailors.

But the boy, who was a little sceptic in his way, was not so sure about it. He did not know when or how the engine had been set a-going ; perhaps the captain had nothing to do with that : the machinery had always been moving, since *they* knew anything about it. And how did they know what would happen at the end of the voyage ? For anything he knew, the ship might then be

* Reprinted, by permission, from "The Congregationalist."

stopped, and yet the machinery might keep going on ; or perhaps the engine might wear its strength out ; or perhaps, if those great fires below had really anything to do with the matter, the captain, when they were getting near the end of their voyage, might give orders that the fires should be allowed to go out. But that at any moment, in the middle of the voyage, whilst the fires were all burning, and the great machine was in full motion, the captain could suddenly stop it—this was difficult to believe. How could he stop it? If he were to thrust his arm in, it would only be crushed! Besides, even if he were able, somehow or other, to stop the machinery, it did not follow that he *had* ever interfered with its regular movements. True, a few sailors said they had seen him do so ; but even they said they had only seen this once or twice ; and perhaps the sailors were mistaken, or perhaps they were even “telling a story.” Yes ; on the whole, he thought it more likely the sailors were telling a lie, than that this huge ponderous engine had ever been suddenly stopped in mid-ocean!

Thus, then, the little boy and girl used to argue the matter ; only, of course, in their own childish fashion and language. One day the boy was playing on deck with a large, bright-coloured ball, when suddenly it bounded over the side of the ship and fell into the sea. He was in great trouble about this, and ran at once to tell his sister, who happened at the moment to be sitting on the captain’s knee. “Oh, captain!” she said, looking up beseechingly into his face, “stop the engines and get the ball!” The captain only smiled, and quietly shook his head. “Oh, captain!” she said again, “I know you can do it, if only you will ; do be kind, and stop the engines!” But the captain, stroking her hair, smiled again, and said, “What! stop that great machine and this great ship for *that*? No ; little boys must be more careful of their balls!” He looked and spoke so kindly, that the little girl did not lose her faith in him ; but, for all that, she thought it strange that a friend so kind and good to children did not stop the ship, when her brother was so vexed about losing his beautiful ball. As for the boy, he was now quite confirmed in his opinion that the captain either could not stop the engines in mid-ocean, or at least never had done it, and never would do it—whatever a few sailors might say.

One day, however—not long after—as they were both standing together near the captain, and looking down into the engine-house, they heard a sudden shriek, and then a cry : “Man overboard!” Then, in a moment, they saw the captain give a sign ;

and then they heard the cry, "Stop her!"—and then, in another moment, the great engine seemed somehow to get a sudden check, and began, as it were, to pant, and to move slowly, as if it were out of breath ; and then presently it came to a standstill—and the ship too. And, meanwhile, some one had thrown a life-buoy to the poor sailor who had fallen overboard ; and there he was, swimming towards the life-buoy ; and presently he caught it ; and then they drew him in by the rope, and he was saved. Whereupon the captain suddenly gave another sign, and the huge engine began once more to move, and in a very little time was moving at its former speed. Only a few minutes had passed altogether, and there was the machine working away again with the old ponderous regularity of movement, just as if it had never been and could not be interfered with ! Then the little boy saw, not only that the captain could at once stop the engine when he pleased, but also that he did stop it, *whenever he thought there was sufficient reason.*

A few days afterwards, as the little girl was standing with a large doll in her arms, looking down into the engine-house, the doll slipped out of her arms and fell into the midst of the machinery —she could not tell where—away out of her sight. She began to cry ; but she thought of her friend the captain, and was for rushing off at once, to ask him to get her doll for her. But her brother, who had now (with his way of it) become quite a little philosopher, stopped her. "What is the use," said he, of going to the captain? Very likely your doll is all crushed to pieces by this time. Besides, the captain would have to stop the engines, in order to get it ; and do you think a doll lost is like a man overboard? You shouldn't bother the captain about such things!" But the little girl was not to be hindered. She knew the captain was kind, and she had great faith in what he could do. "Well, he won't be angry with me," she said, "for asking him. He will be sorry that I've lost my doll. He may perhaps be able to get it for me. I need not ask him to stop the engines ; perhaps he may be able to get it without doing that. I cannot tell. I can at least ask him." "Very well," says the little philosopher, "you may go ; but it is all of no use. I'll tell you beforehand what he will say to you : 'Little girls must just learn to be more careful of their dolls'!" But the girl persisted and went to her friend, and said, "Oh, captain ! it was very careless of me, and I am so sorry ; but I have let my doll fall down amongst the engines, and I don't know where it is. Do you think you could get it for me ?

I don't ask you to stop the engines ; but, if it is possible, I wish I could have it again." And the captain was greatly pleased with the child's confidence, and he felt sorry for her loss ; and so he smiled, and said, "Well, well, we shall see what can be done." It was not a very definite promise ; but the little girl had faith in her friend, and believed that he would do what was wise and kind. The loss of the doll might not be a sufficient reason for stopping the engines ; but the fact that the captain could and did stop the engines for a man overboard might be a sufficient reason why she should trust him in her own trouble. And the captain went down into the engine-room, and spent some time in looking for the doll. At length he spied it in an out-of-the-way corner, not much the worse for its fall. It gave him some trouble to reach it, but he took the trouble ; for he knew how much pleasure he would give the child. And the brother and sister waited, and watched the engines, and saw that they never stopped. But, after a while, the captain came back, and said, "Well, here, you see, is your pretty doll ; but, you know, little girls should be more careful !" Then the child kissed and thanked him, and loved him more than ever. But the boy grew jealous, and forgot all his philosophy, and thought that his sister was a "pet" of the captain's ; and he began to quarrel with her, and said, "Oh, yes, he can take pains and trouble about *your* doll ; but he does not at all care when I lose *my* ball !" But he was wrong once more ; for, when they all came ashore at the end of the voyage, the good captain surprised him by buying for him a larger and more beautiful ball than the one he had lost at sea.

This story is a parable ; and, like all other parables, it has its necessary failures of analogy. But perhaps it may help to show how, even in front of the unchanging laws of Nature, we may cling to a reasonable faith both in the historical fact of Miracles and in the present power of Prayer.

No one doubts that there once lived in Palestine a man called "Jesus of Nazareth." No one doubts that the four Gospels represent this Jesus as an extraordinary Being. His recorded entrance into the world and final departure from the world are each so unique as to be fairly called "supernatural"—meaning by that word that they were altogether *out of the ordinary line of cause and effect in Nature*. He is represented also as doing extraordinary works, such as stilling the tempest, turning water into wine, healing the sick by a word, and even bringing back the dead to life—works which it is utterly beyond the power of man to

accomplish by means of any known processes or appliances of Nature.

Now, there are many who simply refuse to believe these records. With them it is a foregone conclusion that Miracles are impossible, or, if not impossible, at least so improbable as to be incredible. They stand in presence of the Laws of Nature—those mighty wheels which move on with such constant and undeviating order—and they refuse to believe there has ever been a single break in this regularity of movement. They think it far more likely that all stories of Miracles are due either to the delusions or falsehoods of men, than that the Miracles actually happened.

But now, suppose we put the matter thus : What are the "Laws of Nature"? Are they "Laws" which the Creator is bound to obey? Or is not the word "Law" here simply a name for the discovered Order according to which God chooses usually to operate in the sphere of Nature? Is there anything to prove that this Order never had a beginning, or that it never will have an end? Cannot the Almighty—if He pleases, and when He pleases—deviate from this usual Order? Can He not interfere with His own machinery? *Can He not break the regularity of movement, if He will?*

The Theist answers : This is not a question of what God *can* do, but of what He *has done*. We do not say that Miracles are absolutely impossible ; we only deny that they have ever happened. We say it is not likely that God would at all deviate from an Order which His own perfect wisdom has prearranged ; and we further say that no mere testimony is of itself adequate to convince us that He has ever done so.

I reply : But may not the blending of fixed Law and occasional Miracle be itself the highest possible manifestation of perfect Wisdom? What if the very wisest thing to be done was to establish a regular Order in Nature, and then—now and again—to depart from it for special and important ends? We may be told that, if we really believe in Miracles, we ought even nowadays to kneel down and pray that paralysis may be cured in a moment, or that our dead may be brought back to life. But we have simply no warrant for asking God to work such Miracles merely to meet our own wishes and longings, and therefore we do not offer such prayers. It does not follow, however, that there have been no Miracles in the past, because our wishes may not be a "sufficient reason" for working them now. *The captain may not stop the engines for a boy's ball ; but, for all that, he may have stopped them*

to save a man from drowning. The Miracles of the Lord Jesus Christ stand in direct relation to the salvation of perishing humanity. They were not wrought merely to gratify this or that individual; they were manifestations of Himself as the Saviour of the world. *Our belief in his Miracles is therefore not founded on bare testimony.* We have testimony indeed, but we have also the presentation to our minds and hearts of *a sufficient reason.* The Advent of Christ was a crisis in the world's history. To save mankind from spiritual death, to rescue humanity, struggling in the dark waters of atheism and sin, and to bring it into a state of faith in the Heavenly Father—this we may surely regard as a worthy reason for the miraculous incarnation of the Son of God, for those wondrous works which “manifested forth his glory,” and for the Resurrection and Ascension which proclaimed Him the Conqueror of death and the ever-living Saviour of man. In the light of this “sufficient reason” for Miracles, we can hold fast our faith in them as historical facts, even in front of the great Order of Nature.

But it may be said: Well, you admit, at any rate, that the age of Miracles is now past; and therefore it is a foolish thing to pray for material blessings.

I reply: That to pray for material blessings is not necessarily to ask for a Miracle. *A captain may be so tender-hearted as to give back to a little girl her lost doll, and yet he may not need to stop the engines.* If God is my friend, He will not be angry when I lay my desires before Him. If the Lord Jesus Christ is the Captain and Ruler of the Universe, He may be able to come to my relief in ways of which I know nothing. His Miracles have revealed both his power and his love. The Miracles were exceptional, but the power and love are abiding. And so, in prayer, I make my appeal to the Divine Will. I do not ask for what I know to be a Miracle. But I am only as a little child in the presence of a Divine Friend; and for aught I know, He may be able to grant my request without any deviation from the Order of Nature. It *may* be that I am asking what He cannot wisely bestow. But, on the other hand, it *may* be that, in answer to prayer, He can and will come to my help, without working any Miracle. And so I cry, “Father, if it be possible!” and there I leave it. Nor need I imagine that those who get their requests are the petted favourites of Heaven. Rather let me believe that if, in response to the prayer of faith, God does not give me what I ask, *He will doubtless give me, by-and-by, that which is far better.* T. C. F.

THE RESURRECTION OF JESUS CHRIST.

II.—VALIDITY OF THE APOSTOLIC TESTIMONY.

THE first doubt which might arise in our minds would be one bearing upon the *sincerity* of the apostles, and throwing suspicion upon their testimony as the work of imposture. Having once made the cause of Jesus their own, would they not have done all they could to support it? And if even a falsehood was needful for this end, had they not gone too far to draw back? It would not have been the first time that a pious fraud had served to prop up a losing cause.

It was by this accusation of imposture that the Jews at the moment sought to paralyse the effect of the preaching of the apostles. At the time when the first Gospel was drawn up, about thirty years after the death of Jesus, the report which had been spread abroad in the earliest times by the Sanhedrin, that the apostles had secretly conveyed away the body of Jesus and had hidden it, in order that they might announce his resurrection, was still believed by a considerable number of the Jewish people.¹

But it is clear that this accusation could not have obtained any great success at the time, since it did not prevent the immediate formation, in Jerusalem, of a Church containing many thousands of believers,

¹ Matt. xxviii. 13-15.

nor its extension throughout Palestine, and even among the heathen; so that twenty-five years only after the death of Jesus, St. Paul was writing letters addressed to Christian Churches, very numerous and very full of life, scattered through Asia Minor, Greece, and Italy. The Epistle to the Romans, written in the winter of A.D. 58-9, presupposes the foundation of the Church as already accomplished in the capital of the world. The great persecution which raged in A.D. 64—thirty years after the death of Jesus, against the Christians in Rome, and of which the heathen historian Tacitus has preserved for us the frightful picture—would of itself prove the rapidity and the power with which the preaching of the Risen One had overspread the world, and the belief which it had everywhere gained.

We thus ascertain by the help of an undeniable fact that the charge of insincerity made by the Jews against the apostolic testimony missed its aim, and produced no effect upon the minds of impartial persons all over the world. Why was this? Because the human conscience possesses the instinct of true morality, and in virtue of this instinct it has never felt itself able to attach the epithet of false witnesses to the persons of the apostles of Jesus Christ.

These men were pronounced by the judgment of their contemporaries upright, loyal, even holy men; and the verdict passed upon them by the conscience of their contemporaries who were personally acquainted with them is still confirmed by the conscience of the present age as the result of the study of their writings. Let any one read a few lines of the Epistle of James, or of the First Epistle of Peter,

and he will feel himself in a region of truth and holiness which excludes imposture.

This remark applies even more evidently to St. Paul. It cannot be said of him that he was prejudiced by his antecedents ; or if he was so, it would have been in a direction exactly opposed to the gospel. To preach the Resurrection was, for him, to give the lie to the whole of his past career in his life as a Pharisee. By receiving baptism in the name of Jesus, he sacrificed all the hopes of honour, power, and wealth which he might have founded upon his great capacities and upon the influence which he had already acquired, although still so young, amongst his own people. Now, how is it possible to doubt the sincerity of a man who prefers to a future the most brilliant, the life of a simple artizan, gaining his daily living by the work of his own hands, exposed to every privation, an object of fiercest hatred to those who had before been his admirers !

We have some words written by this man at the very moment at which he was preparing himself for execution. " The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing." ¹ Reading such words as these, the conscience of mankind will always affirm that the writer of them was, at all events, an honest man.

Moreover, the victorious energy with which Paul and the Twelve founded the Church, and which they

¹ 2 Tim. iv. 6-8.

17 *

succeeded in infusing into her, would not be conceivable in men who had to carry with them the heavy weight of remorse, the overwhelming consciousness that they were false witnesses.

The view for which I am here pleading is so evidently true, that the most advanced modern scepticism no longer disputes it. Strauss and Baur, those two *coryphæi* of the present unbelief, both reject as morally impossible the idea of imposture on the part of the apostles. "History," says Baur, "must hold to this fact, that, according to the belief of the disciples, the resurrection of Jesus Christ was a certain truth which could not be shaken. It is only in this faith that Christianity has found a solid basis for the whole of its historic development."¹ "The historian," says Strauss, "must acknowledge that the disciples firmly believed that Jesus had risen again."² And again: "That the Apostle Paul had heard from Peter, from James, and others, that Jesus had appeared to them, and that they all, as well as the five hundred brethren, were fully convinced that they had seen Jesus living who had been dead, is a fact which we will not dispute."³

Anything of which Strauss feels himself unable to question the truth, must rest upon a solid basis indeed.

The suspicion of imposture having been set aside, a second hypothesis presents itself, of which some modern critics have made themselves the advocates.⁴ Might not that which the apostles took for a resur-

¹ *Drei ersten Jahrhunderte*. Second Edition, pp. 39, 40.

² *Leben Jesu*, 1864, p. 289.

³ *Ibid.* p. 290.

⁴ Schleiermacher.

rection have been simply a reawakening after a prolonged fainting fit, a merely natural recovery on emerging from a state of trance? Jesus had only hung for six hours on the cross. Now, generally speaking, from two to three days elapsed before the criminal condemned to this kind of death finally expired. Believing Jesus to be dead, the soldiers had not broken his legs, as they had those of the two malefactors, and He had only fainted. He was laid, for dead, in the grave, where the freshness of the sepulchre combined with the reviving action of the spices with which He had been embalmed soon brought Him to Himself, and gave Him strength to reappear on the third day in the midst of his followers.

Let us first call to mind a fact which may throw some light upon the one now before us. The Jewish historian, Josephus, one day, during the siege of Jerusalem, received from the Roman general, Titus, whose prisoner of war he was, the command to act as guide to a *reconnaissance*. On his way, he saw by the roadside some of his unhappy fellow-countrymen whom the Romans had taken prisoner and crucified. Returning to the camp, he begged of Titus an order of release for three of them whom he had recognized. This favour was granted to him. Notwithstanding the most careful medical attendance, two of them soon succumbed; a method of treatment, followed for some time, saved the life of the third. We may see, by this instance, that even after having escaped that horrible death, it was no easy matter to recover life and the use of the vital powers.

Jesus, before his crucifixion, had already suffered

much both in mind and body. He had passed through death by anticipation in Gethsemane. He had undergone the terrible suffering of the Roman flagellation, which left deep furrows in the back of the victim, and which was reckoned nearly equal to capital punishment. Then his feet and hands had been pierced with nails. The small amount of strength which could still have been left to Him had been exhausted by the six hours of that fearful torture which He had already endured. Parched with thirst and wholly exhausted, He had at last uttered the supreme cry recorded by our Evangelists. A Roman soldier had, besides, driven a lance into his heart. Without food or drink, without surgical attendance or help of any kind, He had passed a day and two nights in the mortuary cave. And behold Him, on the morning of the third day, reappearing suddenly, alive and radiant! On the feet which but two days before had been pierced through and through, He walks without difficulty a distance of two leagues—from Jerusalem to Emmaus. He is so active, that during the meal He suddenly disappears from the sight of his two fellow-travellers; and by the time they return to the capital to announce the good news to the apostles, they meet Him there again! He has preceded them. With the suddenness which characterizes all his movements, He presents Himself all at once in the room where his disciples are assembled. Would these be the ways of a man who had just been taken down half dead from the cross, and been buried in a state of complete exhaustion? No; either the story is a fiction,—and then what becomes of the honesty, already recog-

nized, of those who reported it? or else it is true, and the return of Jesus to life is more than a mere convalescence. Here, once more, Strauss has done homage to truth. "Is it possible that a man half dead, who had dragged himself in languor and exhaustion out of his grave, whose wounds required careful and prolonged attention, should have left upon the minds of his disciples the impression of the Conqueror of death and the grave, the Prince of life—an impression which is nevertheless the source of all their subsequent activity? Such a return to life would only have served to weaken the impression which Jesus had previously made upon them in his life and in his death, and could never have changed their grief into enthusiasm, and exalted their admiration into adoration."¹

Lastly, how could Jesus have ended a life so recovered? Withdrawing Himself from the notice of his apostles, He must have retired silently into some remote spot; and while He was dying gradually, like any other man, from sickness or old age, allowed them to publish to the world the story of his resurrection and glorious ascension! What could we think of conduct such as this? If the suspicion of imposture has been shewn to be inadmissible for the servants, is it not still more so for the Master?

That the testimony of the apostles presupposes in them a real conviction, is acknowledged even by our adversaries. That this conviction could not have been produced by the sight of a man creeping half dead out of his tomb, is also a point gained and con-

¹ *Leben Jesu*, 1864, p. 298.

ceded. How then, we ask once more, are we to explain the triumphant faith of the apostles in the resurrection of Jesus, without admitting the fact of the Resurrection itself? There is but one expedient left for unbelief—the third and last—that of asserting that the appearances of the risen Jesus were only internal visions, resulting from the excited state of mind of the disciples. It is into this explanation that modern unbelief has generally settled down, and it is developed as follows.

Mary Magdalene, first, thought she saw near the sepulchre Jesus risen. It was but a hallucination, an after-effect of the mental derangement from which Jesus had once cured her. This morbid state of mind propagated itself amongst the first disciples and took the form of an epidemic, especially when the apostles, on their return to Galilee where they had lived with their Master, came, at every step, upon places and objects which awoke in them memories so dear to their hearts. From this moment they thought they saw Jesus everywhere: on the sea-shore, on the road, on the mountain-top—everywhere this image haunted them. It was, then, in good faith that they believed their Master to be risen again, whilst these appearances were really only the reflection of their own preoccupied state of mind. This was the case also with the appearance of the Lord to Paul on the way to Damascus. Paul believed he saw and heard, but in reality he only saw and heard what was passing within himself.

Let us test this third explanation, as we have done the others, by the facts—I mean the facts granted even by our adversaries.

1. This explanation might appear admissible if, in the narratives of the appearances of Jesus, the apostles had spoken of contemplating a celestial figure hovering between heaven and earth. But they heard discourses, reproofs, commands, promises, proceed from the lips of Him whom they thought they saw. He said to them : "O slow of heart to believe !" again, "Go, and teach all nations ;" again, "Tarry ye in Jerusalem until ye shall be endued with power from on high." Not only did He speak to them, but He ate and drank with them, and that in order to prove to them that He was neither a mere phantom nor a dream of their imagination.

Does not all this surpass the utmost possible limits of hallucination ? There remains, then, only the expedient of charging the narratives with falsehood. But in that case, what becomes of the good faith of those who have filled the mind of the Church with these fictions ?

2. Hallucinations, whether of sight or hearing, are a phenomenon of disease, a symptom of some grave physical or moral morbid affection—the prelude of a nervous fever for instance, or of a state of insanity. But we meet with nothing of that nature in the subsequent life of the apostles. St. Paul speaks indeed of a *thorn in the flesh*, of some suffering, the pressure of which was painful to him. But none the less does he for the space of thirty years carry on in the whole world the work of his most valiant ministry, labouring in the night to earn his living, and in the daytime to win souls for Christ, until the sword of the Roman emperor cut the thread of his life on his way from Rome to Ostia. In vain do we look

for that nervous fever which the hallucination at Damascus had led us to expect. And as to madness, read his Epistles! It were much to be wished that there were many men of sound mind who could reason with so close a logic, so well-balanced a judgment. Moreover, Paul was not the only one who saw and heard something on the road to Damascus. According to the two narratives contained in the Acts, Paul's companions did not understand the words of Him who communed with him, but they heard a voice; neither did they see the face of Him who was speaking, but they were struck down with an extraordinary light.¹ Call this story a falsehood—we understand you; but then we find ourselves brought back, over and over again, to the hypothesis of imposture, from which we thought we had effected our escape.

The career of St. Peter and of the other apostles lasted from thirty to fifty years, without, so far as we know, their state of sanity having been open to question. At the time of their death there existed already, spread throughout the world, a Church of about half a million believers, the fruit of their labours. With respect to Peter in particular, we know that he suffered martyrdom in Rome, during the persecution of Nero, about the year A.D. 64, after thirty years of labour. Such a ministry is certainly a sufficient certificate of sanity. But, besides, we still possess his principal Epistle, written shortly before his death; it is to be found in our New Testament. Nothing could be written more calmly and soberly.

3. But suppose we admit that the appearances of

¹ *Acts ix. 7; cf. xxii. 9.*

Jesus were the result of a hallucination of sight or of hearing in one, two, or even three of the persons who affirm that they saw Him after He was risen. This moral phenomenon, strange as it is in itself, is far from being sufficient to account for the facts. Having once admitted it in the case of Mary Magdalene, St. Peter, and St. Paul, we must do so also with regard to James, and to the two disciples at Emmaus; although it is difficult to reconcile a walk together and a conversation of two hours with such an explanation. This hypothesis of hallucination must also be extended to the Twelve, including the sceptical Thomas, who believed he saw, heard, and even touched Him, when there was in reality nothing there! Grant all this, if desired. But the five hundred! Five hundred persons under a hallucination at the same moment! Five hundred persons who all thought they saw somebody who was not really there, and heard his words and received his farewell! Every physician would do well to make a note of this fact, without doubt unique in the annals of science.

4. When a man under hallucination thinks he sees and hears things which are really only passing in his own brain, these illusions are in the direction of his favourite ideas; they are the reflection of the fears or desires with which his mind is preoccupied. Now this psychological condition is wanting in the case before us. The disciples had no hope, no idea of seeing that inanimate body which had been laid in the grave reappear. They charge with madness the women who first come to tell them of a resurrection. These women themselves, as they went to the sepulchre,

were so far from entertaining any such thought, that they brought with them spices for the purpose of embalming the Lord's body. That was specially the object of the expedition of Mary Magdalene to the sepulchre early in the morning.¹ It is easy to imagine we see and hear anything that we ardently hope for and impatiently expect. But something which we are not even thinking of—it is morally impossible!

That which the disciples seem to have hoped for was this. They imagined to themselves Jesus coming down in glory from the heaven into which they believed Him to have re-entered at the moment of his death, in accordance with the words He had said to them, "I go to my Father." It had been under this impression—a very natural one from a Jewish point of view—that the thief had said to Jesus, "Lord, remember me *when thou comest into thy kingdom*;" that is, when thou comest down from heaven as the Messianic king. Probably it was this misunderstanding amongst his followers, shutting out from their minds the idea of his resurrection, which Jesus wished to correct when He said to Mary Magdalene, "I am not yet ascended to my Father."² If, therefore, the disciples had imagined anything in accordance with the expectations of their own minds, it would have been an apparition of their Master from heaven, but certainly not a return to existence in that mortal flesh which they thought He had put off for ever.

Or perhaps some one will assert that they remembered the words in which Jesus had foretold his resurrection? Strauss was too wise to put forward

¹ John xx. 2, 15; Mark xvi. 1; Luke xxiv. 1, 10.

² John xx. 17.

anything of the sort. Such a confession would tell powerfully against rationalism.

In order to extricate themselves from this network of difficulties, two of the best philosophers of modern Germany, Weisse and Lotze, have acknowledged that we must indeed admit that something happened, but that this something may have been only an influence exercised by the spirit of Jesus, now returned into the kingdom of spirits, upon the spirits of the disciples, in order to give them the impression of the reality of his heavenly life, and to communicate to them the impulse which they needed in order to become propagators of his religion. This is, in other words, to substitute belief in ghosts for belief in the Resurrection. If we must choose between the two, our choice is, I think, made. If not, I would ask you to call to mind that this spirit of Jesus, which is thus said to have appeared to the spirits of his disciples, spoke, acted, ate and drank, in their presence, and with the special object of convincing them that He was not a mere spirit or ghost! Certainly this would be an instance of the trickery in which it is said spirits sometimes allow themselves.

And besides all this, we have not yet faced the greatest difficulty which besets the hypothesis of visions either imaginary or real, that is, the question, What became of the body of Jesus?

There are in this case but two alternatives open to us. Either the body remained in the hands of the disciples, or it was given up to the Jews. In the former case it is clear that in proclaiming the resurrection of their Master while they had his corpse under their eyes, the disciples would have been guilty

of an intentional and deliberate imposture. Now this supposition has been acknowledged, as we have seen, by the leaders of modern rationalism, to be inadmissible. We must therefore turn to the latter alternative, and suppose that the body of Jesus remained in the hands of the Jews. Let us grant this for a moment. But in that case we ask, How did it happen that the Jews did not produce this conclusive evidence when the apostles began to proclaim the Resurrection in Jerusalem? Why have recourse to the prison and the scourge to silence these pitiable madmen? A much more simple process may be adopted; there is the body: produce it! But no; they argue, they dispute, they imprison, they scourge; but nothing is shewn.

What answer do the adversaries of the Resurrection make to this? Baur stammers out, "As to the fact of the Resurrection in itself, that lies," says he, "outside the circle of historical investigations." How? Outside historical investigation, that fact, which, if true, is the central one in the history of the world! Strauss, the partner of Baur in pantheism, takes his colleague to task for that expression, and reproaches him justly with *eluding* in this manner the central point of the controversy.¹ And what does he say himself? He tells us of a corpse thrown by the Jews, after the execution, into the dust-heap, and of which it was impossible to recover the remains. But between the feast of the Passover and that of Pentecost, when the resurrection of Jesus was publicly proclaimed in Jerusalem by St. Peter and the Twelve, there had elapsed but a few weeks, and

¹ *Leben Jesu*, 1864, p. 288.

in that interval a corpse would neither become lost nor unrecognizable.

But why speak of weeks having passed away? It was on the morning of the third day that, according to all the narratives, and the concordant testimony of St. Paul, the disciples were convinced of their Master's resurrection. Now if the body had been thrown into the dust-heap, the friends of Jesus would have been quickly delivered from their delusion by the sight of his body in that public place.

In thus reasoning, we have for the moment assumed that the body had been given up to the Jews. But that could not be. According to Roman law, the bodies of those who had been executed were given into the hands of those who claimed them. Now, unless our Gospel narratives are forgeries, it was Joseph of Arimathea, a disciple of Jesus, who availed himself of this right, and who, having obtained the body of Jesus from the Roman governor, laid it in his own sepulchre. This account agrees with the fact that the women going to the sepulchre, did so with the object of embalming the body. They were sure therefore that it was at their disposal; which proves that it had remained in possession of the friends of Jesus. Besides, did not the Jews themselves, by the very fact that they accused the disciples of having stolen and concealed the body, confess in the clearest possible manner that it was not in their own hands?

Thus this body—this object so highly prized of the love of some and of the hatred of others—is not in the hands of any one! Friends and enemies alike seek for it and cannot find it. What, then, is become of it? The only explanation of this mysterious dis-

appearance is its reappearance as the risen body of Jesus.¹

The attempt, then, to explain the fact of the apostolic testimony by suppressing that of the Resurrection itself has not succeeded in any way. The apostles did not invent the story of the Resurrection ; their good faith has been acknowledged. They did not mistake one fact for another, confounding a mere awakening from trance with a resurrection ; that also has been conceded. Lastly, they could not have been the dupes of their own imagination, fancying they saw and heard things which were really passing within themselves ; the very nature of the appearances, the number and quality of the witnesses, the unaccountable disappearance of the body, exclude this third hypothesis. And with this the list of rationalistic expedients is exhausted.

What has been my object in this discussion of a character purely scientific ? Has it been to afford a firm foundation for the faith of my readers in the resurrection of Jesus ? By no means. Argument is not the foundation on which faith is built ; the most that science can aspire to is to dissipate the doubts

¹ It has been asked of what nature was this risen body. Was it a material body like ours ? If so, how could Jesus appear in a room with the doors closed ? Was it a non-material body ? How, in that case, could He eat, and allow Himself to be touched ? In any case the fact of the Resurrection would not be compromised by the obscurity which surrounds the nature of the new body of Jesus. We are here in a region altogether beyond our experience. The whole state of Jesus was at that time one of transition. "I am not yet ascended," He says (John xx. 17), . . . "but I ascend." His body was then in process of transformation. On the one hand it still partook of the nature of the first body ; on the other, it already possessed in some degree the attributes of the spiritual body, that is to say, it was perfectly subject to the spirit, and dependent upon its will. The Ascension marked the close of this development.

which it has itself raised. To awaken faith is the work of the apostolic testimony, presenting itself to our conscience in its noble, its holy simplicity. The Divine characteristics with which it is invested are at once apprehended by any one who possesses in its integrity the sense of that which is good, true, Divine. It is thus that faith is born. If afterwards she happens to meet on her way with objections raised by science which threaten to obstruct her course, she is not troubled; she waits, and leaves science to manage her own affairs. Before long this latter pulls her own work to pieces; she puts her arguments to the proof, and soon sweeps away with her own hands the difficulties which she has herself raised. When science has accomplished this task, as we have just now been attempting to make her do, faith, now seeing the way clear before her, resumes her course in peace, with the sense of one more victory gained, and of possessing still more assuredly the treasure in which her happiness consists.

F. GODET.

*A CHAPTER OF GOSPEL HISTORY.*4.—THE CHILDREN IN THE MARKET-PLACE.—(*St. Matt. xi. 16-20.*)

“To what shall I liken this generation?” asked the Divine Critic of his age; and in reply to his own question He said, “It is like unto children.” In other circumstances Jesus represented childlikeness as the very *beau idéal* of character for all aspirants to citizenship and honour in the Divine kingdom. On the present occasion He thought of childhood on its less admirable and exemplary side, as the age of

play as opposed to earnest work, and as the age of caprice, whim, peevishness. The men of his own time, including very specially the religious people, the Pharisees, seemed to Him like children in this respect in the first place, that while He and John were both in dead earnest about the things of the Kingdom, each in his own way striving with might and main to advance its interests, they were merely playing at religion, amusing themselves with pious works, and mightily pleased with their own performances. They appeared to Him children in this further respect, that they were capricious and fickle in temper, changeable in their humour, fastidious and hard to please, much given to peevish complaining. Their way of treating John and Himself reminded Him of what one might see any day in the market-places of towns—children playing at marriages and funerals, and quarrelling with each other, because they were never all in the same humour at the same time, one set wanting to play at marriages when another set wanted to play at funerals, and *vice versa*. John and Himself were very different in their spirit, ways of life, and methods of work, and it might have been expected that if either of these was disliked the other would be a favourite. But no; they were both alike unpopular. When they witnessed John's austerity, and listened to his stern preaching of repentance, the men imbued with the *Zeit-geist* of that generation were in the mood to wish for something more genial and tolerant. On the other hand, when they witnessed the genial way of Jesus, and heard the words of grace and mercy spoken by Him to the sinful, they were in the mood to like something more strict and severe. Both the Great Ones of the time,

full of force and originality, sinned against the maxim of worldly wisdom—nothing in excess, *nequid nimis*, *μηδὲν ἄραν*—and so incurred the penalty of being blamed by those, at all times the majority, to whom anything not characterized by tameness, half-and-halfness, and mediocrity was an offence.

Such, we doubt not, is in general the import of the remarkable words in which our Lord expressed his opinion of the generation among whom He lived, led thereto by reflection on the treatment which He and John had received at their hands. Jesus regarded the men who accounted themselves the better sort morally and spiritually, as persons who had no capacity to sympathize with earnestness under any of its manifestations, their own religious life being but child's play ; and who therefore occupied the position of captious critics towards all that was noblest and best and most hopeful in their time, expressing themselves in very severe and ill-natured terms about those whom they ought to have held in high and reverend esteem, calling John a man possessed, Himself a glutinous man and a wine-bibber. Such is the general drift of the passage. When, however, we proceed to the detailed interpretation of the little parable concerning the children in the market-place, we encounter minute difficulties, and consequent contrarieties of exegetical opinion. Such questions as these have been asked: Who are the complainants and who the complained of? who say, “ We have piped, we have mourned”? and who are they who did not dance to the pipe as men do at weddings, nor weep in sympathy with the mourners as men do at funerals ? For the settlement of these questions

another point has to be decided. Does Jesus include Himself and John among the children, *mirabili facilitate*, as Bengel says?¹ If we include Jesus and John among the children, then we may make them either the complainants or the complained of. The traditional interpretation favours the former of these alternatives. Those who call to their companions are Jesus and John, and their complaint, a just complaint, against their countrymen is, that they had not responded to their call, had not danced when the Son of man piped, nor wept when the Baptist mourned. In favour of this view is the fact that it assigns to Jesus and John the *initiative*, and puts their generation in the position of simply not sympathizing cordially with their work, in accordance with the historical state of the case. But, on the other hand, to make John and Jesus the complainants robs the parable of literary felicity by presenting them in an aspect which was not characteristic of them, but which was eminently characteristic of the Pharisaic religionists of the time. The two prophets of that age had a good right to complain, but it was not their way to complain; while, on the other hand, fault-finding was an outstanding vice of the Pharisaic character. The presumption therefore is, that the children who were so unfortunate as never to be able to get other children to play with them, were not the two heroes of the kingdom, but their small-souled critics. This view, accordingly, is adopted by many modern commentators, *e.g.*, by Lange and Alford.

¹ *Jesus non solum Judaeos, sed etiam se et Johannem, diversis modis comparat cum puerulis mirabili, quod ad Jesum attinet, facilitate.*—*Gnomon, in loco.*

But now, supposing this point to be settled, and still going on the assumption that John and Jesus are among the children, the question arises in what order are the latter complained of? Who is it that would not dance, and who that would not weep? Alford thinks that He who would not dance is Jesus, and he that would not lament or weep is John; making the cause of complaint consist in this, that Christ's gladness and John's sadness were not of the *sort* their contemporaries liked. According to his view, the passage paraphrased must run thus: We have piped unto you, and ye have not *danced* as we desired, but have shewn your mirth in some other objectionable way; we have mourned, and ye have not wept, but have shewn your sorrow in some other distasteful manner. This interpretation strikes us as artificial and unhappy. If it were worth while, it would be easy to adduce a variety of reasons against it. Suffice it to mention one, viz., that the stress laid on the kind of sorrow and joy is not in keeping with the variation in the Evangelic accounts of Christ's words.¹ It is more natural to understand the text the other way, and to regard John as the person complained of as refusing to dance, and Jesus as the person complained of as refusing to weep. On this view the negatives have the force of emphatic positives. "Ye danced not," means ye did the very opposite of dancing, went to culpable excess in sadness. "Ye lamented not, or wept not," means ye gave no place to the element of sadness, but, on the contrary, indulged in a degree of cheerfulness and joy

¹ Luke vii. 32. *ἴθρητήσαμεν ὑμῖν καὶ οὐκ ἴκλαύσατε.* Matt. xi. 17. *ἴθρητήσαμεν καὶ οὐκ ἴκλαύσασθε.*

with which we could not possibly have any sympathy. The moral of the parable is that John and Jesus went to extremes in opposite directions, and so incurred the disapprobation of those who, in their worldly-wise way of thinking, deemed that mode of life proper and commendable which was made up both of gladness and of sadness moderate in quantity and duly blended. When such worldly-wise ones visited the neighbourhood of the Jordan, and heard John preaching with awful earnestness on the necessity of repentance, they felt that he offended against "the law of the mean" by leaving no place in his scheme of life for the gay piping element in human nature, and they said, He hath a devil, he is possessed, he is a monomaniac, with one fixed idea in his head—Repent, repent, repent! When the same men came by chance into close contact with the society of Jesus on any peculiarly significant characteristic occasion, say at Matthew's farewell feast, they felt shocked by the unmeasured flow of joy, and said: Surely these revellers forget the sadness that is in human existence—the sin and misery and death that are all around! Perhaps they even garnished their spiteful remarks with quotations from Scripture, and pointed at the supposed drunkards and gluttons the saying of the wise man, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men."¹

Thus far we have been discussing the question as to the exact interpretation of the parable on the hypothesis that Jesus and John are to be included among the children. But now we must frankly confess that

¹ Eccles. vii. 2.

in the foregoing remarks we have been going on a method of dealing with this striking figurative saying of our Lord for which we have no taste. The great matter in the interpretation of parables is to get at the essential point, and not to inquire too minutely in regard to details—What does this mean and what does that mean? The truth, we believe, is hit by Olshausen, one of the most sagacious and satisfactory of German commentators, who says that both classes of children—both those who complain and those who are complained of—are representatives of the fickle contemporaries of Jesus, and gives as the sense of the passage: This generation is like a company of peevish children, with whom nothing goes right: one half wishes this, the other that, and so activity with a fixed aim is impossible among them. In the parable the one set of children are just as peevish and as unreasonable as the other, they are fit companions for each other—“fellows”¹ in spirit as well as in years—and they are photographed together, caught in the act of play, to form a picture of the grown children of the time, who are as unreasonable in their treatment of the children of true wisdom, Jesus and John, as the children in the market-place are with one another. In one respect

¹ The received Greek Text has *τραϊπος*, rendered in English Version as above. But many MSS. give *τρίπος*, and critical editors differ as to which of the two readings should have the preference. Lange adopts *τρίπος*, and seems to assign to it a moral significance = other children not belonging to the playing party, and not in a mood to play; representing Jesus and John, who were too earnestly-minded to trifle after the prevailing fashion. On the other hand, Alford prefers *τραϊπος*, and thinks *τρίπος* has arisen through mistake of the ear, and is an instance of itacism. But, of course, this view cuts both ways. Tischendorf (Eighth Edition) reads *τρίπος*. The corresponding word in Luke is *ἀλλήλοις*, which sympathizes with *τραϊπος* better than with *τρίπος*.

only does the thought of the intended application influence the colouring of the parable. If the purpose had been merely to depict the fickleness and fastidiousness of the Pharisaic Jews, it would have sufficed to draw a picture of children playing at any game and quarrelling over it. But the Speaker desires further to indicate what it was in John's conduct and his own that specially called forth manifestations of the fault-finding spirit characteristic of his generation ; therefore He does not merely draw a picture of children at play, but represents them as playing at marriages and funerals. Beyond indicating these two points, that the men of the time were childish in their temper, and what it was in John and in Jesus that provoked the manifestation of their fickle, peevish, captious humour, the parable does not go. What it was in the Pharisaic character out of which their fault-finding sprang, Jesus left his hearers to find out for themselves, and we are left by the record in the same position. Nor can any one with any measure of insight be much at a loss for an answer. The men who were under the dominion of the *Zeit-geist* of the period were solemn triflers, and therefore were offended by intense moral earnestness in all its manifestations. They were worldly-wise men, believing in the maxim, Moderation in all things, and especially in religion,¹ and they had no sympathy

¹ This feature may be regarded as scarcely compatible with the Pharisaic character, which, as pourtrayed in the Gospel, went to great lengths of religious extravagance in certain directions, such as ritual, washings, Sabbath keeping, and the like. But it must be remembered that the Sadducees were children of the *Zeit-geist*, as well as the Pharisees, and agreed with them in their dislike of Jesus and John. The two parties or sects were radically the same, animated by one

with the enthusiasm and extravagance of extremes. They were dull-minded, custom-ridden, mechanical formalists, abhorred originality, poetry, passion, and were incapable of making allowance for the faults, real or seeming, which sprang out of these. They were men who looked only on the surface of things, and wanted the insight which can look into the very heart of a man, and see there the true worthy explanation of strange eccentric actions, and hence committed the inconceivably stupid mistakes of pronouncing John the Baptist a madman and Jesus of Nazareth a profligate.

From the harsh and unsympathetic judgment of the worldly-wise ones, Jesus appealed to the tribunal of true wisdom, with great confidence as to the result of the appeal. "And yet," He added, "wisdom was justified of her children."¹ The reflection may be taken, as in the English Version, as a moral axiom,² but the form in which it is put in the narratives shews that our Lord meant it, in the first place at least, as a statement of fact with reference to the two historical characters whose reception by their contemporaries has just been considered, viz., Himself and John.³ The connection of thought is: John came, and was treated thus and thus; Jesus

spirit, manifesting itself under different phases; and hence Jesus warned his disciples against the leaven of the Pharisees and of the Sadducees, treating them as one.

¹ Instead of *τίκνων*, κ B have *ἴργων*, which is therefore adopted by Tischendorf. Alford suggests that *ἴργων* may have been substituted for *τέξνων*, which again may easily have arisen from *τίκνων*, by the change of *τ* into *ἴ*. In Luke the undisputed reading is *τὸν τίκνων*, *πάντων* being added, before in some MSS., after in others.

² Wisdom *is* justified of her children (*always* understood).

³ ἐξαώθη (aorist) *ἢ σοφία*. Wisdom *was* justified, in the cases referred to.

came, and was treated in similar fashion. Both were treated badly, though for opposite reasons; yet in the case of both, wisdom was justified of her children. The wisdom of God, the Sender of the two badly-received Prophets, the wisdom of both the Sent, was recognized by a small minority in an evil degenerate age, by those, viz., who were themselves the children of wisdom.

While this is the historical exposition of the remarkable saying—one of many remarkable sayings crowded into the Chapter we are now studying—it is manifest that the words are very suggestive of didactic meanings applicable to all times. It may be worth our pains to state and develop one or two of the general reflections which naturally occur to one's mind.

1. One lesson then is, that if Wisdom was justified in the cases both of John and Jesus, it follows that wisdom is compatible with various ways of life. John came neither eating nor drinking; the Son of man came both eating and drinking; and Wisdom was justified in them both—God's wisdom, in sending them such as they were; their wisdom, in being what God meant them to be.

There are certain respects in which all the wise do agree, or let us say one respect, which includes all others, viz., in hearty devotion to the interest of the Divine kingdom. In this cardinal respect John and Jesus were at one; each was animated by a holy passion for doing the Divine will, and for getting it done in this earth by all men. That Divine noble passion ruled their life and shaped their conduct; they followed it whithersoever it led them; their

wisdom consisted simply in following its impulses with unhesitating steps. In this respect all the children of true wisdom are like them ; but along with this cardinal unity may go great diversity in means and methods for accomplishing the common end. While there is one end for all, there are diversities of endowments and functions, and it is not only permissible but desirable that a man's manner of life and of action should correspond to his gifts, his opportunities, and not the whim, certainly, but the need of the time and place in which he lives. Means must be adapted to ends, and men must be like their work. Christ and his forerunner had very different work to do, and the laws of congruity required that their work and their characters should correspond. John, standing on the threshold of the new era of grace, was still a child of the old time : he was a Hebrew prophet, a large part of whose business it was to shew the people their transgressions. He was, indeed, the last of the prophets and the harbinger of the new era, but that made no difference. His work as the forerunner of Messiah was one involving rough tasks and demanding a stern will. He had to prepare the way of the Lord ; levelling heights, filling up hollows, removing stumbling-blocks ; in plain terms, humbling pride, rousing dormant consciences, exposing special sins, and so, by a severe moral discipline, preparing men for receiving Christ when He came in the fulness of grace. This being the Baptist's work, it became him to come neither eating nor drinking, an austere ascetic, by the very exaggerations of his self-denial protesting against all forms of sensualism. His very dress was in keeping with his vocation, helping as it

did to give emphasis to his ministry of repentance. His rough garment of camel's hair, gathered up with a leathern girdle, was an expressive symbol which spoke to the eye of the multitude, and told them that this man was a prophet, another Elijah come among them, a living representative of the Moral Law, and as such isolated from them and raised above them, and as it were from Sinai's peak thundering down a stern "Thou shalt not" against the vices of the world below—altogether a most legitimate piece of Ritualism. Grant that his habits were excessive in their austerity, his aspect grotesque, his manners uncouth, his speech uncouthly, his whole way of life eccentric, insomuch that people, not knowing well what to think of him, disposed of the puzzle by the ready suggestion, *He is possessed*, John would nevertheless not have done his peculiar work so well wanting these peculiarities. At the very least they were guarantees of his utter sincerity, proved that he really was possessed, not by a devil indeed, but by the sublime spirit of zeal for righteousness; possessed to such a degree as to make him, owing to human infirmity, almost a monomaniac, or at least to disturb the balance and mar the symmetry of his character, and present him to the world a one-sided, singular, extreme man, unendurable except to those who understood and sympathized with his mission, and therefore were not disappointed or shocked when on going out to the wilderness they saw not a vacillating weak-willed reed, nor an effeminate courtier, but a prophet of the prophets.

On the other hand, the law of congruity required Jesus to come eating and drinking, and dressing like

other people within the limits of the innocent. For Jesus was the "Son of man," and as such it became Him to be in all sinless respects like unto his brethren, that He might get close to them, and find his way into their hearts with his gospel of mercy, and the peace of forgiveness, and the rest of a new heart endowed with rightly ordered affections. The Son of man came eating and drinking, and He did well. Not eating and drinking riotously did He come, as ignorant, prejudiced, or malicious men said: his accommodations to existing customs sprang from love, not from laxity. He, too, came in the spirit of holy self-denial and sobriety; He had not either the desire or the means to live luxuriously. But He did not make an exhibition of his self-denial. He took privation cheerfully, not to say gaily, as a matter of course rather than as a thing to be complained of; went about wearing on his face an aspect of sunny serenity, as one who had good news to tell; and for the rest kept his fasting and his sorrow and his spiritual agonies for solitary times and places. And in all this He did well. His way of life was suited to his vocation. He came to preach the gospel to the poor, and therefore it became Him to live so as to win confidence, avoiding singularity by accommodating Himself in all innocent ways to existing custom, gaining for Himself opportunities of doing spiritual good: now asking a drink from a sinful woman, that He might have an opportunity of telling her of the living water; going at another time, self-invited and without ceremony, to dine with a publican, that He might bring salvation to the house of his host; always eating and drinking without indulgence, but also without scruple, and in his very

eating and drinking seeking his Father's glory in the saving of lost ones. And in Him, thus living, Wisdom was justified. Wisdom was justified through his own lips; for his apologies for so living, to them that examined Him, are among the wisest as well as the most beautiful of his utterances. "Why goest thou to the homes of publicans and sinners?" asked the fault-finders. "Why goeth a physician to the homes of the sick, if not because they need him?" replied He at one time. "Why goeth a shepherd after a stray sheep, if not for the joy of finding it?" replied He at another time. "I eat with those accounted specially sinful, because they are great sinners and know it, and if I save them I gain devoted followers, seeing one who is forgiven much loveth much," He replied on a third occasion. And Wisdom, in the person of Jesus, was justified also by her children, *i.e.*, by those who received the benefit of his grace. The ignorant or ill-minded might mistake or sneer, but the Son of man received the blessings of them that were ready to perish, and their after lives shewed what He had aimed at in frequenting their company; and with the blessing of their lips and the vindication of their lives He was satisfied.

2. A second lesson suggested by the reflection uttered by our Lord, is that Wisdom is not a time-server, seeking to please the world by following its fashion. If Wisdom expected to be and was justified in Jesus and John, then a time-server she could not be, for both came so that their generation was extensively displeased with them. Herein the true, divine, heaven-born Wisdom differs from the wisdom of the world, the very essence of which consists in time-serving,

studying in all things to be in fashion, to please all, to obviate immediate difficulties, to gain immediate temporary advantages; and, in its eagerness to accomplish such petty purposes, stifling conviction, chilling enthusiasm, and cutting itself off from the possibility of a heroic career permanently influential. True wisdom cares more for ultimate than immediate results, has faith in the future, and prescribes to a man as his first duty the expression of conviction, the forth-putting of the Divine force that is in him, regardless of immediate consequences, at least comparatively. There is such a thing as innocent time-serving compatible with true wisdom. The author of "The Holy State" says, "There be four kinds of time-serving; first, out of Christian discretion, which is commendable; second, out of human infirmity, which is pardonable; third and fourth, out of ignorance or affectation, both which are damnable." He illustrates the first thus: "He is a good time-server that is pliant to the times in matters of mere indifferency." By way of apology for the second he exclaims pathetically, "Oh, there is more required to make one valiant than to call Cromwell or Jewell coward, as if the fire in Smithfield had been no hotter than what is painted in the 'Book of Martyrs.'" Time-serving through ignorance he describes as a "gaping for company, as others gaped before them;" illustrating it by a comical story of an old woman who had lived in the days of Queen Mary and Queen Elizabeth, and said her prayers daily both in Latin and in English, leaving God, as she said, "to take to Himself which He liked best." By time-serving through affectation, Fuller meant accommodating oneself to the times

from motives of self-interest. How common he found it in that age we may learn from the observation : "We read of an Earl of Oxford fined by King Henry VII. 15,000 marks for having too many retainers. But how many retainers hath Time had in all ages, and servants in all offices. Yea, and chaplains too."¹ Yea, indeed ; and the reason is not far to seek. That picture of the children in the market-place goes far of itself to explain it, for it is a photograph of human nature in all ages and places. Caprice, unreasonableness, fastidiousness, aversion to that which is emphatic, are common vices in all societies ; and if a man care more for his own comfort than for higher considerations, he is sure to become a man-pleaser rather than a follower of the Baptist and of Christ. And men will praise him when he does this, as they blame those who act otherwise. Nevertheless, this course of action is not wisdom. A man may be called foolish by many, yet not be a fool after all. It depends on who they are who blame. Wisdom is justified not of fools, but of her own children : by all others she is pronounced foolish, and with great plausibility and show of reason. Only with a *show* of reason, however ; for time-serving, except the innocent sort that springs out of charity and a peaceable disposition, is demonstrably folly. It disables a man from serving his time by making him a moral imbecile, a reed shaken by every wind. Further, it often fails even of its own end, which is to please men. Many men, many minds ; and it is hard to please all, and best not to try. Yet again, following fashion is wearisome, for fashion changes fast. It is, indeed,

¹ Thomas Fuller, "The Holy State." Book iii. chap. 19.

as the writer already quoted says, "a very difficult thing to serve the times ; they change so frequently, so suddenly, and sometimes so violently from one extreme to another. The times under Diocletian were Pagan, under Constantine, Christian, under Constantius, Arian, under Julian, apostate, under Jovian Christian again ; and all within the age of man, the term of seventy years. And would it not have wrenched and sprained his soul with short-turning who in all these should have been of the religion for the time being ?" ¹

ALEX. B. BRUCE.

THE BOOK OF JOB.

III.—THE FIRST COLLOQUY. (CHAPTERS IV.—XIV.)

(4.) JOB TO ZOPHAR. (CHAPTERS XII.—XIV.)

At last Job has nerved himself to contend with the Almighty ! He has challenged God, "in desperate manner daring the event to the teeth," either to accuse him and listen to his defence, or to reply to his impeachment of the Divine justice and compassion. He has prepared his pleas, drawn out his Declaration, or Defence ; and he now enters the presence of the Judge of all the earth, trembling and afraid because his integrity to Heaven is all he dare call his own, and yet strong in the assurance that nothing but integrity could possibly avail him. He has but little hope of a happy issue to the trial, since he believes that, for some inscrutable reason, God has determined to hold him for a foe ; but he is resolved, eager, to put his fate to the touch, to learn

¹ "The Holy State." Book iii. chap. 19. .

whether or not he has rightly divined the purpose of his Adversary and Judge. His feeling is :

If my offence be of such mortal kind
 That nor my service past, nor present sorrows,
 Nor purposed merit in futurity,
 Can ransom me into his love again,
But to know so must be my benefit.

He enters the Presence, then, and waits to hear what God has to allege against him. But there is no voice to accuse, nor, indeed, any to answer him. As God sits silent in this "session of the soul," and brings no charge against him, Job himself (Chap. xiii. *Verse 23*) breaks the silence with the demand, "How many are my iniquities and my sins ? Shew me my sin and my transgression !" That is, he demands, generally, what and how many are the charges he will have to meet ; and, in particular, what is that special and heinous offence which has been so terribly visited upon him. He does not deny, therefore, but admits, that he is guilty of such sins as are common to man ; for

who has a breast so pure
 But some uncleanly apprehensions
 Keep leets and law-days, and in session sit
 With meditations lawful ?

but he implies that, to justify such a punishment as his, his sins should have been both many and heinous, and that he is wholly unconscious of such sins as these.

Having advanced his demand, he pauses for a reply, expecting that, now that he has spoken, God will respond. But no response, no answer, is vouchsafed him.

And hence, in *Verse 24*, he expostulates with his

Judge. Why does God hide his face from him ? why reject his appeal ? Does He still hold to his resolve, to refuse all intercourse with him, to treat as an open and convicted enemy one who is really his lover and friend ? That is not like God, not worthy of Him ; Job's very frailty might plead for him. He is weak (*Verse 25*) as a sere and fallen leaf, frail and unsubstantial as withered stubble. A mere breath would suffice to puff him away : why should God break and terrify him by pouring out the full tempest of his anger against him ? Moreover, his nature is peccable and sinful as well as frail. He has inherited taints of blood and defects of will such as are inherent in all men, such therefore as should move the compassion of God, and not provoke Him to anger. He does not claim (*Verse 26*) to have been free from such "usual slips" as are common to man, but he has long since repented and renounced the sins of his youth. Has not God forgiven them ? Where, then, is the mercy, where the justice even, of now exacting from him an accumulated and usurious interest for his youthful debts, debts which he had thought were forgiven and expunged long ago ? The frailty of human nature, and its native tendency to evil—a tendency which shews itself most clearly in the young and immature, with whom sin has not yet become a habit—are arguments for compassion, especially when the sins of youth and liberty have been mastered and corrected in maturer years. And yet, in place of shewing any compassion, God has condemned him for them, and inflicted the most terrible punishment upon him. At this very moment he is like a prisoner (*Verses 27, 28*), whose feet have

been thrust into the *nervus*, or stocks, into the holes of the hateful clog, or block, in which the feet of a convicted criminal were at once fastened and tortured, and who is exposed to the most watchful and jealous inspection, lest he should stray a single step beyond the narrow limits assigned him. Thus a line, or a circle, has been drawn round the soles of his feet, beyond which he cannot pass ; and *that* although he is too weak and emaciated to stir, although he lies on the *mezbele*, rotting away under the gnawing pangs of his foul disease like a garment consumed by moths.

But here, as we enter on Chapter xiv., his thoughts take a nobler turn. It is for humanity, for the whole race, that he pleads, and not for himself alone ; for in all men he finds the same frail and sinful nature of which he is conscious in himself, and in their lot the same exposure to a disproportioned and excessive punishment as in his own. In the familiar, but most impressive and pathetic words and images of *Verses 1 and 2*, he sets forth the *physical* frailty of human life,—its brevity, “short of days ;” its sorrowfulness, “satiated with trouble ;” it is fragile and evanescent as a flower of the field, fleeting and cold and dark as a shadow which momentarily obscures the light and warmth of the sun. Can it be right, then (*Verse 3*), that a creature so frail, so evanescent, so laden with sorrow, should be dogged with a suspicious and incessant vigilance, and called to a stern judicial account ? In *Verse 4* the *moral* frailty of man, which had been glanced at in the words (*Verse 1*), “Man, *born of woman*,” is set forth in an affirma-

tion which is also a covert protest. Woman, according to the Eastern mode of thought, is the fraailer section of humanity ; and man, since he is “born of woman,” inherits her frailty. According to the Hebrew law, moreover, which in this does but formulate a general Oriental conception, woman is impure during and long after childbirth with an impurity which requires a special expiation, and her offspring necessarily partake in that impurity. The very child of frailty, contaminated from, and even by, his very birth, sinlessness is impossible to man : but if it be impossible, what right has God to expect it ? Cleanliness cannot come forth from uncleanness. Would that it could ! sighs Job : would that purity were possible to man ! but, with such an origin, how can it be ? Shakespeare tells us that

That nature which contemns its origin
Cannot be bordered certain in itself.

How much more indubitable is it, then, that that nature which derives its origin from an impure and errant source cannot be always kept within its proper boundaries, nor flow on in a pure and limpid stream ?

Verses 5 and 6. Man being what he is, not by his own election and fault simply, but, in part at least, by the formative influence of his blood and conditions, if he must not hope to be fully and freely absolved from all his guilt, may at least expect a little pity from God ; so much pity as this, perhaps, he may even claim—that God should “turn from him,” not be strict to mark and punish the sins for which he is not wholly responsible, but grant him such poor enjoyment as that of a hireling, who must

toil on in sorrow and fatigue, but need not be lashed to his labour with a scourge, nor terrified by a fearful looking-for of judgment. If it be God who has made his days on earth so few and miserable, if it be God who has confined him within such narrow moral limits that he can never hope to achieve an unsullied righteousness, it is surely no immodest nor unreasonable demand on God that He should leave man to bear the inevitable miseries of his lot, and not harass and destroy him by adding intolerable exactions and immedicable stripes to the burden under which he groans.

As Job meditates on the miserable estate of man, even the inanimate world of Nature seems more happily conditioned than "the paragon of animals," the very master-piece of God. There is more hope of a tree than of man. The tree may be cut down (*Verse 7*), or it may moulder in the ground (*Verse 8*); but, though it die, it will live again: if it only *smell* water, only feel "the breath" of it, it will revive: it will not "cease" as man ceases: if it has been lopped, yet it will shoot forth new branches; if it has died down, yet it will send up new suckers from its root. Possibly, the allusion may be to the palm-tree, of which Shaw,¹ the Eastern traveller, says, "When the old trunk dies, there is never wanting one of these offspring to succeed it." More probably, the allusion is more general; for Consul Wetzstein² tells us that a common operation of arboriculture in the vicinity of Damascus (of which the Hauran is a close neighbour) is to hew down old trees — such as the vine, the fig-tree, the pome-

¹ Quoted by Delitzsch *in loco.*

² *Ibid.*

granate, the citron, the mulberry, the walnut, and the ash—when they have become hollow and decayed ; and that, if they are then plentifully supplied with water, the old stumps throw out branches or the old roots suckers within a year, which grow vigorously and luxuriantly, and soon bear fruit. But, continues Job, though there is hope of a tree, there is none for man. Once cut down, once dead, he never revives, never more yields fruit. The pathetic contrast is a familiar one, and is to be found in the literature of all nations. Thus in the *Jagur Weda* we read : “ While the tree that has fallen sprouts again from the root fresher than before, from what root does mortal man spring forth when he has fallen by the hand of death ? ” So, again, in the somewhat hackneyed, but pretty and tender, verses of Moschus we read :

Alas, alas, the mallows when they wither in the border,
 Or the green parsley, or the thick thriving dill,
 Live again hereafter, and spring up in other years :
 But we men, the great, the brave, the wise,
 When once we die, lie senseless in the bosom of the earth,
 And sleep a long, an endless, an eternal sleep.

Having turned from the Friends, with their irritating maxims and reproaches, to speak with God, it is quite obvious that Job, even though he has still to address himself to a God who has hidden his face and will make no clear response, has fallen into a more thoughtful, calm, and meditative mood. The bitter irony has left his tone, the storm of passion has subsided. And though there is still a tone of profound sadness and despair in his thoughts, we feel that he is capable of pursuing an even and sequent train of thought ; that he is brooding over the great

problems of human life undisturbed, absorbed in them, feeling his way towards a solution of them,—so preoccupied with them as to sit withdrawn from the influence of things external to himself. Now it is in such moods that we receive the thoughts that *come* to us we know not how, that the intuitions, on which all our mental conceptions are based, flash up through our customary forms of “mentation,” irradiate them with a new and intenser light, recombine them in new relations, so that they point to other issues—thus raising us to heights of contemplation from which we can see farther into the meaning and end of life than at less auspicious moments. Such a moment had arrived for Job. Brooding in awe and wonder over the fate of man, in his recoil from the very conviction to which he had felt his way, that a tree is more vital than a man, his mind springs aloft in disdain of so base a conclusion, and at least for an instant he catches a glimpse of life and immortality. “Man die, while the tree lives on, or bursts into a new life, another and yet the same? Impossible! A man is of more value than many trees. May it not be, then, that as the tree sinks to the earth and moulders in the ground, until at the breath of water it rises into new and fairer forms of fruitfulness, so man may sink into Hades, only to find there a quiet shelter and repose, until, touched by the Divine ‘breath,’ he too rise and expand into a new and happier life?”

Such seems to have been the process of thought—if we should not rather call it the process of emotion—by which Job reached the hope that yearns and struggles up through his words in *verses 13-15*. It

is no certainty, no assurance, of a life to come that he gains, but only a peradventure; and on this peradventure he soon relaxes his hold for a time. It is no clear and steadfast insight, but only a bright prophetic glimpse, which is soon lost in the climbing mists of his sorrow and despair. Faith and reason are at strife within him (mark the parenthesis of *Verse 14*), as he looks for a moment across the dark and populous region of Hades to the country that is very far off, so that he cannot be sure for a single moment that there is a path of life even in that dim region and a land of life beyond it. It is little more than a wish that he utters, a yearning; but it is the yearning of a prophetic soul, musing on things to come: and, moreover, this yearning rests on a solid basis, for it is based on the very justice and love of God.

His revulsion against the apparent doom of man breeds the longing (*Verse 13*), "O that thou wouldest hide me in Hades," *i. e.*, as the verb implies, hide me with loving care, as a treasure too precious to be left to the mere accidents of time; "that thou wouldest conceal me till thy wrath be past," *i. e.*, screen me in Hades till this tempest of calamity has blown by, make it what the Egyptians called it, "the Shelter of the Weary;" "that thou wouldest appoint me a set time,"—a *terminus ad quem*—and then "remember me!" But he cannot so much as complete his wish without interruption. The parenthesis which opens the 14th *Verse* shews that the forces of reason and doubt were at work within him, trying to shatter "the beautiful dream and presentiment" of a life beyond the grave, warning him that he was indulging in fancies which it was impossible to sus-

tain by logic or verify by experience. Even while the momentary fervours of hope are hot within him, he hears a cool sceptical voice sounding through them: "But if a man die"—really die, you know—"can he live again?" is not that incredible? But he is not to be diverted from his course; he will not pause to question and argue: he treads down the rising doubt, and pursues his way the more eagerly. He *will* speak out the yearning of his heart. And so he goes on: If only such a hope of the future were before me, I would stand to my post on earth with an immovable fidelity till I fell at it; even in Hades I would still stand at it like a sentinel on watch, however long and hard the term of my service, till my discharge, till my relief, came. And surely, he argues to himself (in *Verse 15*), such a hope *must* be before me: for if I have such a yearning for God, must not He who implanted it have a corresponding yearning for me? if I long for Him who made me, must not He long for the work of his own hands?

Thus Job bases his presentiment of a future state both on the justice and on the love of God. It is incredible to his reason that this tangled skein of life is not to be unravelled out beyond the grave; and it is incredible to his heart that he should love his Maker more than his Maker loves him. And on what safer ground of reason and speculation can even *we* build the hope that, when we die, we shall live again? It was a wonderful advance for Job to have made, and might well have compensated him for all his sufferings, that the mere wish to escape extinction should have grown into a presentiment, a persuasion, of a life

in death and beyond it. To this persuasion we shall find him returning with clearer insight and an added strength of conviction in the next Colloquy. But for the present, as was natural, the contrast between what he yearns to be and what he *is* almost immediately occurs to his mind, and the bright light of his presentiment expires in the settled gloom of his grief and despair. What he shall be, he can only conjecture and hope; what he is, his sorrows only too feelingly persuade him. He is a criminal—for here (*Verse 16*) he reverts to the ruling image of this noble passage—at the bar of an incensed and powerful Judge, who dogs his every step and maintains a keen and incessant watch for every sin. All the documents (*Verse 17*) that go to prove his guilt are stored up in the scrip, or pouch which hangs from the Judge's belt, ready to be produced against him at the most opportune moment; and the proofs of his iniquity, *i. e.*, of his most heinous offence, are even sewed up in an interior scrip, so anxious is the Judge not by any mischance to lose them, so bent on finding him guilty.

Some authorities—Delitzsch, for example—read the last line of the verse, “Thou sewest *on* mine iniquity;” and take it to mean, “Thou devisest additions to mine iniquity,” tacking on invented and still heavier crimes to the prisoner's real misdeeds. But the construction is a little forced, I think, and quite unnecessary; nor is Job at present in a mood with which so terrible an insinuation against the rectitude of God would be in keeping. He is not now recklessly charging God with injustice, but mournfully complaining of his severity.

The results of that incessant and unsparing severity he proceeds (*Verses 18 and 19*) to set forth in several analogies taken from the natural phenomena of the Hauran,—the crumbling mountain, the shattered rock, the water-worn stones, the surface of the land carried away by floods. With us mountains do not “fall ;” but in volcanic regions, such as the Hauran, a mountain, undermined by subterraneous fires, often falls in and crumbles away. In such regions, too, earthquakes are frequent, and so violent as to shake and shatter the solid rocks. In the fertile wadys, moreover, with their rushing streams, now dried up, and again overflowing their banks as the heavy rains fall on the neighbouring hills and plateaus, great stones fantastically hollowed out by the water, and floods that swept away the cultivated land on the borders of the stream, must have been too common to attract much notice. These, therefore, were fit and natural emblems of the instability of human life and fortune, of the sudden adversities by which man’s prosperity is swept away, of the subtle forces by which it is sapped, of the succession of calamities which wear and waste it down. Viewed as part of his plea, or Defence, Job probably meant to convey by these emblems that, instead of visiting men with an unsparing and excessive severity, God should rather take pity on them and forbear ; since if even the great mountains crumble, and the solid rocks are shattered, and the hard stones are scooped out, and the firm earth is washed away, in what constant and imminent peril must frail man be, should he be exposed to the untempered blasts of the Divine anger ? But, instead of restraining his anger, God

gives it free scope—destroying the hope of man, prevailing over him evermore, changing his aspect, and sending him away to that dim and remote region where he no longer has any portion in, or any knowledge of, aught that is done under the sun; where all his thoughts are centered on himself, and he feels nothing but his own pain and loss; where the very prosperity of his children brings him no relief, and their adversities trouble him not, since he has reached a bourn beyond which no tidings travel, and breathes an air, if he breathe at all, in which all earthly interests expire.

Here, then, the First Colloquy closes, and we have only to ask, What is the upshot of it all? Whither has it conducted Job? At what point has this “strong swimmer in his agony” arrived? What has he gained by his fidelity to his convictions in the teeth of so bitter an opposition from his Friends, and of so many facts of experience and consciousness which he found it impossible to reconcile with them?

1. It is the least of his gains that he has won a logical victory over the Friends. They had little to urge except that the Heavens are just, “and of our pleasant vices make instruments to plague us:” they had little to reproach him with save that by his despair he was shewing

a will most incorrect to Heaven,
A heart unfortified, a mind impatient,
An understanding simple and unschool'd;

and even these points they had pressed on him,—Zophar excepted perhaps,—with consideration and gentleness, rather as inciting him to penitence and

meekness than as censuring him for his sins. Such arguments and reproaches could have but slight effect on one who was conscious that he was innocent of the secret vices of which they suspected him, and that in his misery and perplexity—and, above all, in their unfounded suspicions—he had an ample apology for his impatience. To refute their arguments, and to bear down their reproaches with reproaches that were true, and still more keen and weighty than their own, was a comparatively easy task.

2. But he had won a far more difficult and honourable victory than this: he had refuted and conquered the great adversary—Satan, the accuser. Darkened and agitated and confused as his soul was, Job had *not* renounced God; he had shewn that he could serve Him for nought, nay, continue to trust and serve Him even when, from a manifest and bountiful Friend, he had turned to be a stern and silent Adversary. Never was man more fiercely tried; never was man more faithful under the fiercest trial. *Othello* finely complains:

Had it pleased Heaven
 To try me with affliction; had it rained
 All kinds of sores and shames on my bare head,
 Steep'd me in poverty to the very lips,
 Given to captivity me and my utmost hopes,
 I should have found in some place of my soul
 A drop of patience: but, alas, to make me
 A fixed figure for the scorn of Time
 To point his slow unmoving finger at!
 Yet could I bear that too; well, very well:
 But there, where I have garner'd up my heart,
 Where either I must live or bear no life,
 The fountain from which my current runs
 Or else dries up,—to be discarded thence!

But Job had borne both the trials which Othello affirms that he could have borne with patience, and the very trial, only raised to an indefinitely higher power, which he avows himself incapable of bearing. For Job had been brought down from the very summit of prosperity to be steeped in poverty to the very lips. All kinds of sores and shames had been rained down on his bare head. He and his utmost hopes had been given to captivity. He had become as a fixed figure for the scorn of Time to point his slow unmoving finger at. And in the very degree in which the Maker of all stands above the level of his fairest creature, in that incalculably higher degree it was true of him that he had been discarded from the very shrine where he had garnered up his heart, where he must live or bear no life, that he had been cut off from the fountain from which his current ran or else dried up. He had set his heart on *God*; apart from God he had no life: God was the very source and fountain of his being and his happiness. And God had renounced him, discarded him, turned against him. Still Job would not renounce God! True, we have heard him break out into passionate and mutinous charges against God, reproaching Him for his severity, for his injustice, and even for taking pleasure in the discomfiture of the righteous. But the God whom he thus assailed was the God of his Friends—that conception of God to which they clave, and from which as yet he could not wholly shake himself free. And no man who has studied this Poem can doubt that, while Job was being gradually compelled to renounce this Phantom of the current creed, he was also seeking, and gradually finding,

a new God—another, and yet the same, gradually framing a more worthy conception of his Divine Lord and King; cleaving passionately, meanwhile, to that true and living God who stands high above all our poor and imperfect conceptions of Him. Assuredly, at least, no man who has himself been constrained to resign an earlier and baser conception of the Divine Character, that he might win his way to a nobler and more satisfying conception, and is conscious that through the whole process of doubt and change he has never really let God go, never wholly lost touch with Him, will be perplexed at finding in this poem a God whom Job renounces side by side with the God to whom he cleaves with a noble and pathetic fidelity. It was not God Himself, but that dark misleading shadow of God projected on the thought and imagination of his age, from which Job revolted. And hence his victory over the Adversary was complete. So far from renouncing the God who no longer loaded him with benefits, he was led, by his very deprivations and miseries, to a clearer knowledge of Him, a more assured and triumphant faith in Him.

3. Besides his victory over the Friends, and his far greater victory over the Adversary, Job carries off, as the spoils of victory, at least an inkling of two of the greatest truths even now revealed to man, truths of which it is doubtful whether any other man of his age had so much as a glimpse. He gained, as we have seen, a presentiment both of the Incarnation and of the Resurrection from the dead. Wordsworth describes a memorable, though not infrequent, experience in the well-known lines :

And, when the stream
 Which overflowed the soul was passed away,
 A consciousness remained that it had left,
 Deposited upon the silent shore
 Of memory, images and precious thoughts,
 That shall not die, and cannot be destroyed.

Job's soul had been submerged by a flood of sorrows and doubts till it had well nigh been overwhelmed ; but when that flood passed away, among the precious and imperishable thoughts it left behind it were these ;—that an Arbiter, a Mediator, between God and man, might be looked for, who should lay his hands on them both and bring them together in judgment ; and that though man must die, he may live again when touched by the quickening breath of God. And to win such gains as these, who would not be content to wade through a very sea of sorrow ?

S. COX.¹

THE GOSPEL IN THE EPISTLES.

I believe in Jesus Christ, God's only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary.

WE have already seen that the first-founded Churches, to which St. Paul addressed his Epistles, must have known concerning Jesus Christ that He claimed not only to be man, but at the same time the Son of God, and that those who became his followers must prove themselves fit to be such by a firm belief in this claim to Divinity. They must have also known (as we have shewn) that in his life on earth his teaching

¹ And now I must make way for my betters. I have so many papers in hand, and so many more are faithfully promised me by faithful men, that for a season I must intermit my Commentary on Job, in order to find room for these contributions. In the course of a few months I may be able to resume it.

EDITOR.

was addressed first of all to his own nation, the Jews, and that before his ascension the mission of his Apostles had been extended to the Gentiles. But we can gather from the Epistles that a knowledge far larger than this of the human life of Jesus and its surroundings had been communicated to them. For had it not been so, how could the Corinthians have comprehended the words which the Apostle addressed to them (2 Cor. viii. 9), "Our Lord Jesus Christ, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"? The words occur in an exhortation to self-denying liberality that thus the Corinthian Church might help the poor Christians at Jerusalem. And hence it is plain that the poverty in the text refers not to the emptying Himself of his Godhead in becoming man, but to real temporal necessity. The argument of the Apostle is of this nature. Ye abound in faith and other virtues: see that ye abound in kind deeds and charity, and thus prove the sincerity of your love. These words could only be fully significant to men who had heard the account of Christ's lowly life on earth. Yet St. Paul speaks to the Corinthians as if they were such men, as if they were fully instructed in all this history. "*Ye know*," he says, "*the grace of our Lord Jesus Christ*." Ere he could thus speak to them they must have been taught concerning the lowly condition of Joseph and Mary, must have heard of that humble birthplace in the stable at Bethlehem, of the youth spent amidst hardships and poverty, perhaps even of the family friends who, at a marriage-feast, where every effort would be made that there should be no lack, had not wine enough

for the assembled guests; and certainly how the Lord had said of Himself at a later time, "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." And with this poverty they must have known that Christ had other sufferings to bear. For hear how the Apostle speaks to the Corinthians (2 Cor. i. 3-5), "Blessed be God . . . who comforteth us in all our tribulations, . . . for as *the sufferings of Christ abound in us*, so our consolation also abounding by Christ." And afterwards in the same Epistle (Chap. xi. 23-27) he draws a picture of these abundant sufferings, which he calls here the sufferings of Christ. In our own times we all feel that everything a Christian endures while struggling with the world, and all that he bears for righteousness' sake, may be thus called sufferings of Christ, because they are borne for his sake. But to the Corinthians the real similarity of physical suffering was suggested we cannot doubt, and St. Paul actually makes mention of his bodily sufferings soon afterwards in *Verse 8* of the same Chapter, as if to leave no doubt of his true meaning. And in his description of these sufferings which abound in him he tells his converts of stripes, of stoning, of frequent journeyings, of perils in the city and in the wilderness, of weariness and painfulness, of watchings, of hunger and thirst, and perils among false brethren, to which he had been subjected. Can we believe that the one passage was not read by these disciples in the light of the other? must they not have understood the abundance of *the sufferings of Christ* in the life of St. Paul because they knew that Jesus while on earth had suffered in like manner? They had been taught how

Pilate had delivered Jesus to be scourged, how men had threatened Jesus for his teaching, and how He hardly escaped being hurled from the brow of the hill on which one of the Jewish cities was built; how it was only by flight that He escaped the blows of stones which already the angry hands had grasped and were ready to throw; how He had felt impelled constantly to be labouring, because the cities of Israel would otherwise not hear the voice of his word; how He was constrained to be working day and night the work of Him that sent Him, for to do this was his meat; how He had suffered in the wilderness perils from wild beasts as well as devils; how He durst walk no more in Jewry, because the Jews sought to kill Him; and how at last it was one of his own chosen disciples who gave Him up into the hands of the enemy. They must have listened to the story of the long night watches which the Lord kept on the mountain-tops of Syria; and how, worst grief of all, the works of power which He wrought to testify that He was in truth the Son of God were evil spoken of and attributed to Beelzebub.

But they must likewise have been told of the spirit in which all this sorrow and opposition of evil men had been borne. It must have been well known to them that, amid all the temptations and malevolent questionings, though Jesus had given the most cogent, yet He had always given the most gentle, answers to his opponents; and that even in his last trial his strongest word was a simple "Thou sayest:" while most frequently, even against the provocation of false witnesses, He did not open his mouth. For had such acts as these not been known to them, how

could the Apostle have written (2 Cor. x. 1), "I, Paul, beseech you *by the meekness and gentleness of Christ*"? Nay, may we not feel almost sure that they had been told of his benediction on this character of meekness in the Sermon on the Mount, and of his own gracious testimony concerning Himself, as it was afterwards recorded by the First Evangelist (Matt. x. 28, 29), "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am *meek and lowly in heart*, and ye shall find rest for your souls"? It is precisely in the spirit of this language of the Evangelist that the Apostle, after having made the meekness of Christ the ground of his entreaty, proceeds (2 Cor. x. 5) to speak of "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and *bringing every thought into captivity to the obedience of Christ*." Could there be any more practical expansion of the Lord's precept, "Learn of me," and could any appreciate such exhortations but those who had learnt, from the setting forth of the gospel in the facts of Christ's life, how truly He had shewn Himself meek and lowly unto all?

There is another feature of the life of Christ which pervades and gives tone to the Gospel history. This is the manner in which He completely surrendered Himself in his earthly life to do the will of his Father. At twelve years old He asked, in answer to the inquiry of his mother, "Wist ye not that I must be about my Father's business" (Luke ii. 49). To Salome, when she petitioned for a post of honour in his kingdom for her two sons, He ex-

plained that gifts like this could not be bestowed by Him, even though the beloved disciple were one of those for whom the request was made, but were to be given to those for whom they were prepared of the Father (Matt. xx. 23). The whole Gospel of St. John is full of the tone contained in that answer of Jesus to his disciples (John ix. 4), "I must work the works of him that sent me while it is day." And long before the crowning act of submission which was contained in the concluding words of the struggle on Gethsemane, " Nevertheless not my will but thine be done," Christ had begun "to teach his disciples that the Son of man must suffer many things" (Mark viii. 31), and "must be delivered into the hands of men, and they should kill him" (Mark ix. 31). But when St. Paul wrote to the Roman Church, they had heard from some one's lips the substance of this self-denying history. They knew to what events in Christ's life the Apostle was alluding when he said (Rom. xv. 3), "Even Christ pleased not himself." The words are few, but how entirely they bespeak, in those who were addressed as if they fully understood them, an acquaintance with the whole story of the "Son of man who came not to be ministered unto, but to minister, and to give his life a ransom for many," and breathe the spirit of that other sentence which St. John has recorded (John v. 30), "I seek not mine own will, but the will of the Father which hath sent me." And yet they tell us of the conflict which the human nature of the Lord experienced, and make us certain that those for whom they were written knew as much as we know of the life which from beginning to end

had shewn no trace of self-pleasing. But St. Paul employs this mention of Christ's resignation in such wise as to shew us that his audience understood even more of the Gospel than this. When Christ had washed the feet of his disciples that work had been an acted lesson, which he enforced at the close with the words, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." And a like use does the Apostle make of his allusion to the submission of Jesus. He points out to them that this life of resignation was intended to be a pattern to all who call themselves by Christ's name, for he continues, "Let every one of us please his neighbour for his good to edification." As we read these words we feel that all this part of the history of Christ's actions had been made clear to the Roman Christians, as the Gospels make it clear to us, that they knew they were no longer to live unto themselves, but to live for one another. Without such previous training the exhortation is too brief to have been effective, but when the history of Jesus has been heard every action of his life becomes an illustration of the brief text, "Even Christ pleased not himself."

But not only were these converts instructed with regard to the tone and spirit of the life of Jesus: we may glean from the Epistles that they knew a great deal concerning the personal circumstances of the Lord and of those among whom He lived. How much more, for instance, must the Corinthians have been told about the history of that vexed question, the brethren of the Lord, than is even explained to us in the Gospels, we can understand when we find

St. Paul alluding to these very persons in the most passing way, to illustrate the lawfulness of preachers and even their families claiming a maintenance from those whom they instructed in things spiritual. "Have we not power," he says (1 Cor. ix. 5), "to lead about a sister or wife (*i. e.*, as a companion in the work of our ministry), as the other apostles and as *the brethren of the Lord*?" No other word is here said about them, we are not told whether it be to sisters or wives that the reference is made in the particular case of the Lord's brethren; but we can be sure at once that the whole of the circumstances connected with these persons, their families, their apostolic labours, and the greater privileges which they had claimed beyond what St. Paul asked for himself, were thoroughly comprehended by those to whom the Apostle addressed these words.

They evidently knew, too, more than we know of the family history of "the other apostles." We can only gather indirectly from the Gospel history that St. Peter was a married man, and of the rest of the band we know nothing in reference to this question. But it may well be that the Corinthians had seen and heard some of those who were "scattered abroad everywhere preaching the word;" yea, it seems almost certain from the tone in which St. Paul appeals to them that this was the case. And if it be so, they had learnt from the lips of the very actors in the events of Christ's life all the slight details for a recital of which the Evangelists have seen no need, and knew for themselves who of the apostles was aided in his work by the attention of a wife or sister. And if they knew these things how surely would they

have heard all the more important history of Him whose messengers these preachers were. In like manner, in the Epistle to the Galatians (Chap. i. 19), we find a brief but somewhat more precise allusion to the family of the Lord. St. Paul is speaking of his visit to Jerusalem three years after his conversion, a visit undertaken that he might see Peter, and in his narrative he says, "Other of the apostles saw I none, save *James the Lord's brother*." We know from the accounts of the Evangelists written at a later date (Mark vi.3) that the names of these brethren of Jesus were "*James* and *Joses* and *Judas* and *Simon*;" but we see here that long before St. Mark had put this on record the Galatians knew of these men from the lips of St. Paul and others, and comprehended fully this part of the historic outline of the life of Christ. And it should be noted here that this whole passage from the Epistle to the Galatians, in which St. Paul's visit is described, and which was written before the Gospels, bears out exactly the historic details which we trace in every page of the writings of the Evangelists. There, with one and all, even with the beloved disciple, Peter is the prominent member of the apostolic band. He was leader in every act and in every conversation when Christ was alive, and who else would be likely to be the chief man among them, but he, when Christ was taken away? St. Paul's mention of his visit made to see Peter, without containing one syllable directly concerning the pre-eminence which is assigned to that Apostle by all the historians, substantiates in the most forcible way the truth of what they have recorded, that Peter was the great leader among the

Twelve. It was the ruling spirit with whom the newly called Apostle would most naturally desire to hold converse, and it was Peter whom Paul came to visit at Jerusalem. We see too that these infant Churches knew the same Apostle by that name which Christ had solemnly assigned to him when he was first chosen of the Lord. "Thou shalt be called Cephas," Jesus had said (John i. 42), and by this title he is spoken of over and over again (1 Cor. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9) in these letters of St. Paul. We can hardly think that they knew this other name of him who was so much more constantly called Peter, and that they had not been told of the circumstances of the early calling of the Galilean fisherman, and in what manner this new name had been conferred on the leader of the apostles.

But many more details concerning the apostles of Jesus may be gathered from our Epistles. Their number St. Paul records in the most natural manner, as though every circumstance connected with them was present to the minds of those to whom he was writing. Speaking of Christ's appearances after the resurrection, he says, "He was seen of Cephas, then of the *twelve*." He does not feel that he need say that these twelve were the persons whom Christ had especially selected as his companions. No, all that will be fully understood; it has all been repeated by oral teaching over and over again, and it is as well known to the Corinthian Church as to St. Paul what persons were comprised in this band of twelve. They knew all this part of the Gospel history. Yet this is not all. In the Epistle to the

Galatians (Chap. ii. 9) we have a more complete piece of evidence on the same point. St. Paul is speaking of the condition of the Christian Church at Jerusalem at the time when he paid his first visit to the brethren, and he mentions incidentally that "James, Cephas, and John seemed to be pillars." He says no more, but seems to take it for granted that all these particulars needed no explanation for the Galatian Christians. They had heard the whole history, and all the Apostle has to do is to appeal thereto. But the picture which these few words set before us is exactly that which every one of the Evangelists has drawn without directly pointing out that these three men were the pillars of the Church in Jerusalem. The undesigned coincidence which is found here is of sufficient importance to ask for a somewhat longer notice. When Christ began to gather round Him a band of disciples from whom his apostles were hereafter to be chosen, we read that Peter, Andrew, James, and John were the four who were first called; and, though in somewhat varied order, these four names stand at the head of all the lists of the apostles which are given in the New Testament. It appears from St. John's Gospel (Chap. i. 40, 41) that, of the sons of Jonas, Andrew was the first called, and he afterwards invited his brother Peter to come and hear the new-found teacher, whom the Baptist had just pointed out. But as the histories proceed Andrew becomes less and less prominent: though no notice is taken of the circumstance by any of the Evangelists, the fact alone makes itself felt. We see that although he had been prompt in his testimony to Jesus, and had said at

first, "We have found the Messias," yet for some reason unassigned he falls into the background, and when the Lord has need to choose disciples who should be with Him so as to be his special witnesses to the world concerning his Divine glory, his mighty works, or painful sufferings, as at the Transfiguration, the raising of the daughter of Jairus, and in the agony of Gethsemane, the three persons selected are always Peter, James, and John; and when the last mention of the names of the apostles is made (Acts i. 13), the order of their names has become Peter, John, James, and Andrew. When, therefore, St. Paul calls James, Cephas, and John the pillars of the Church, he is recording that which the Gospels shew us—though without design, throughout the whole of their story—was growing to be the condition of the Christian society in Jerusalem; and when he feels that so brief an enumeration of the names and position of these men would be intelligible to his converts in Galatia, we are convinced that he knows they have been thoroughly instructed in the history of the newly founded Church, and need no further explanation: and thus a slight touch like this is more effective than more elaborate narrative could be in proving to us how faithfully and completely the story which is contained in the Gospels had been set forth by the missionaries to the Churches of Galatia.

There is yet one more allusion in these Epistles connected with the history of the Twelve which we must notice here. When St. Paul is giving to the Corinthians (1 Cor. xi. 23) an account of the institution of the Lord's Supper, he says, "The Lord

Jesus the same night in which he was betrayed took bread." We see as soon as we read these words how large an acquaintance they presuppose with the history which we have in the Gospels. That the Lord's Supper was instituted at night; that Christ's death was brought about by an act which deserved the name of a betrayal. How many questions arise at once on only these two points. Where was the act perpetrated? Who was the guilty person? Why did his act deserve this awful title? What had been his previous history? All these and many like inquiries had been fully satisfied for the Corinthians ere it became possible for St. Paul to write to them simply, "Jesus in the same night in which he was betrayed took bread." They had an acquaintance with the facts of Christ's life which only years of familiarity could produce. They had heard the substance of the Gospel story a long while before St. Paul sent them this his first Epistle. They had, it may be, no written Gospel; but the deeds and words and surroundings of Jesus were deeply impressed on their memories and in their hearts.

When we turn to the Nicene Creed we find that this first article on the divinity and humanity of Jesus Christ is expanded by clauses which state that Jesus was very God of very God, begotten of the Father before all worlds, that He was of one substance with the Father, and by Him all things were made. We know from the Gospels how these points of doctrine are set forth; how Christ testifies of Himself, "I and my Father are one" (John x. 30); how He speaks of "the glory which he had with God, before the world began" (John xvii. 5); and

how St. John tells us of the “Word which was in the beginning with God, and that all things were made by him, and without him was not anything made that was made” (John i. 1-3). But more than a quarter of a century before St. John’s Gospel appeared, from which all these passages are taken, this teaching, which many persons have called a later development of Christian doctrine, was familiar at Rome, at Corinth, and in the Churches of Galatia. To the Romans (Chap. viii. 32) the Apostle writes • that it was “God who spared not *his own Son*, but delivered him up for us all ;” and having made this wondrous sacrifice for our redemption, “will he not with him also freely give us all things ?” And to the Corinthians (2 Cor. v. 19) he testifies in language closely akin to that of St. John in the Gospel, “*God was in Christ* reconciling the world unto himself.” Of whom, too, but a Divine person could words like these (1 Cor. viii. 12) be used ? “When ye sin against the brethren and wound their consciences, *ye sin against Christ.*” Through the whole of the New Testament sin is an offence against God, sin is the transgression of his law ; so that there could be no doubt in the minds of the Corinthians about St. Paul’s meaning when he thus wrote: it was Christ the God, as well as the man, of whom he was telling them. And to shew how thoroughly the pre-existence of Christ before his birth of the Virgin was understood in these earliest days of the Church, we need but to refer to the way in which He is spoken of as the “Rock which was with the Israelites in the wilderness” (1 Cor. x. 4); and in the same Chapter (*Verse 9*) how the temptation offered to God in

the desert is declared by the Apostle to have been offered to Christ. "Neither let us tempt *Christ*, as some of them also tempted, and were destroyed of serpents." Hardly in any way that we can conceive could the divinity of Christ, and his unity and consubstantiality with the Father, be more emphatically set forth than in words like these. Jesus is likewise called (once more in language which cannot fail to remind us of St. John's Gospel) "*the image of God*," that whereby God is manifested to the world. These are the Apostle's words (2 Cor. iv. 4-6), "The god of this world" (a phrase much akin to that familiar "prince of this world" so frequent in the Gospels) "hath blinded the minds of them that believe not, lest the light of the glorious gospel of *Christ who is the image of God* should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the *light of the knowledge of the glory of God in the face of Jesus Christ*." Was St. John giving anything but a repetition of this teaching when he spake more than a quarter of a century after (Chap. i. 4-14) of Christ and said, "In him was life, and the life was *the light of men*; and the light shineth in darkness, and the darkness comprehended it not. . . . That was *the true light which lighteth every man* that cometh into the world. The Word was made flesh and dwelt among us, and we beheld *his glory, the glory as of the only begotten of the Father*"? And of the creation of all things by Jesus Christ, those to whom St. Paul wrote could be in no doubt. To the Corinthians he speaks (1 Cor. viii. 6) of "Jesus Christ, *by whom are all things*, and we by him;" and to the

Romans (Chap. ix. 5) of "*Christ, who is over all, God blessed for ever;*" and again to the Corinthians (1 Cor. i. 24) of "*Christ as the power of God and the wisdom of God.*" So much has been said about the late origin of the Fourth Gospel, and that it contains doctrinal developments (and the passages alluded to in these charges are exactly those which speak of the divinity of Jesus) which belong to the second century, that too much attention can hardly be given to these quotations from St. Paul, which anticipate the thoughts, and in many cases the very expressions of St. John, and thus prove that both thought and language date back to a time much nearer to the death of Jesus than the earliest date which has ever been assigned to St. John's Gospel ; they shew us that the Gospel teaching, even in its sublimest phases, was communicated everywhere where Christian preachers came, long before it became needful to put down in writing an account of such points in the history of Christ "*as were most surely believed*" among the early disciples.

J. RAWSON LUMBY.

THE MARRIAGE IN CANA OF GALILEE.

GREAT harm has been done to the cause of truth by an imperfect apprehension of the nature and object of our Lord's miracles. They have too often been regarded as arbitrary violations of natural order, and have been looked at in a hard and mechanical way, so as to present the strongest possible contrast to experience and the testimony of the natural reason. And the narrative of our Lord's beginning of signs in Cana of Galilee is rather an instance in point

than an exception. The method of most commentators has been to represent that miracle as an arbitrary, preternatural, and enforced conversion of water into wine, by which a large quantity of superfluous and intoxicating drink was provided at the close of a wedding feast for a number of guests who did not require it. That which was water before was miraculously, and in defiance of all our powers of conception, changed into wine, and so remained. But though we must not set limits beforehand to the working of the Almighty, it may be interesting to note certain particulars in St. John's narrative, which may serve to make us question whether in that particular case *this* was the way in which He who was the express image of the Father was pleased to work. Let us briefly note the circumstances. The third day there was a marriage in Cana of Galilee, or perhaps there was a marriage in Cana of Galilee in its third day. The Jewish wedding feasts lasted for about a week, and it was the third day of this particular feast when Jesus and his disciples, Andrew and Peter, James and John, Philip and Nathanael, joined it. Our Lord had already commenced a circuit in Galilee, and had gathered these disciples about Him. His mother appears to have had authority in the house where the marriage was celebrated. It seems to be very uncertain from what date the third day is to be calculated, if we do not understand it thus, while there appears to be no strong reason why we should not do so. The sudden and possibly unexpected accession of a party of seven doubtless sorely taxed the capabilities of the household and its store, and consequently we hear of their wine

having failed before the feast was over. We are told that there were set there six waterpots of stone, containing water for the purifying purposes customary among the Jews, such as their frequent ablutions and the like, and holding two or three firkins apiece. The quantity, which is thus described somewhat vaguely, may be estimated at about one hundred and twenty or one hundred and thirty gallons. Some of the water had already been used, and the vessels were not full; but our Lord's first injunction to the servants was to fill them up to the brim, so that there can be no question that the actual quantity was very large. He then says, *Draw out now, and bear unto the governor of the feast* (*Ἄντλησατε νῦν*). And they did so, having previously been enjoined by Mary, the mother of our Lord, to do whatsoever He should say to them. They therefore were in ignorance of his intentions, but acted simply as He had told them to do. When therefore the ruler of the feast had tasted the water which had now become wine, and knew not whence it was, though the servants which *had drawn the water* (*οἱ ἤταληκότες τὸ ὕδωρ*) knew, he called the bridegroom, &c. Now we observe here that the same word is used by the Evangelist of the action of the servants as that which had been used to them by our Lord. The drawing of the water, therefore, refers not to their drawing it from the well to fill the vessels, but to their drawing from the stone vessels as the Lord had bidden them. And we observe also that when they thus draw it the writer still calls it *water*, not, as he afterwards does, *water that had become wine*, for at that time it was as yet unchanged. At all

events, this is the inference we draw from a strict attention to the language used. The servants who had drawn the water from the vessels knew that what they had drawn was water, and that they had drawn it from the stone vessels, which the ruler of the feast did not know; but more than this they also did not know: and therefore all that the ruler of the feast could do was to compliment the bridegroom upon the excellence of the wine which had graced his table. There remained, moreover, no room for collusion. The servants knew that what they had drawn was water, and that what was left remained water. Every guest knew that the wine he had last tasted was better than any he had had before, and there was no way of accounting for the incident but by the presence of the mysterious Guest, who thus displayed his glory. Let us inquire, then, into the circumstances of the miracle on the ordinary supposition that all the water in the vessels was turned into wine before it was drawn off. We are at once struck by the enormous quantity of wine provided, no less in fact than a pipe. Of what use would it be? Some answer that it was an act of Divine benevolence to supply a large quantity of wine for the *future* use of the newly-married pair and their friends. And with characteristic simplicity Wordsworth observes that "the 'good wine' of Cana might be preserved for many years. How many persons may it have afterwards refreshed in body and soul! *Perhaps it may have served for some holy eucharistic celebration in the infant Church of Galilee*!! One thing at all events is clear, that the supply was far greater than the pre-

sent wants would require; so much so, that some have suggested that a *portion* only of the water in the stone vessels was changed. This would be to add miracle to miracle; for how should water be kept distinct from wine in the same vessel? Others have asked, Is it consistent with the Divine character of Christ to produce what would only be wasted, or possibly become an occasion of excess? And probably all who sympathize with the extreme position assumed by certain advocates of the temperance movement have been secretly conscious of something approaching to a *σκάνδαλον* in the most obvious features of the marriage in Cana of Galilee. And though we by no means think that on this supposition the conduct of our Lord requires vindication, or that parallels to it may not be found in the boundless prodigality of nature, and in other works wrought by Christ Himself, as, for example, when seven *σπυρίδες* and twelve *κόφινοι* full of fragments were taken up after the feeding of the four and the five thousand respectively, yet we believe that if there are indications of his having worked, in this instance, upon other principles, we shall certainly lose by failing to note them. And such indications, we believe, exist. For there is nothing in the letter of the narrative to compel us to believe that the entire quantity of water was changed into wine before it was drawn out, since the Evangelist seems to hint that it was still water when it was drawn out; or that, when the feast was over, what remained was wine, and was left to be disposed of. The ordinary mechanical view of miracles, as direct violations of nature, prepares us to deduce this from the narrative as the easiest

and most probable supposition ; but perhaps a closer view of the actual circumstances, and a more exact attention to the language used, may suggest a way of understanding the incident which shall even be more excellent and more according to the analogy of our Lord's other works. And, indeed, the cognate miracles of feeding the four and five thousand may serve to illustrate what is meant ; for in those cases no one, probably, supposes that the loaves and fishes were first of all and at once converted into a mass of provision adequate to the supply of the vast multitudes, but rather that the miracle consisted in the secret and unobserved increase of the food, which developed itself in the very process of distribution. Our Lord gave the loaves to the disciples, and as He brake them they were multiplied ; and as each disciple broke and distributed what he had received, what he broke was still further multiplied, so that the more he wanted the more he had, and those who ate had bread enough and to spare. And so we suppose, at the marriage in Cana, as each of the servants filled his chalice at the waterpots of stone, what he drew off was water and what remained was water ; but as each guest received his replenished cup, he knew that what he drank was wine, and wine that was better than before ; but no man knew, save Christ alone, at what particular point of time, any more than he knew in what particular manner, the change was wrought. All that was known was that Jesus had turned the water into wine, and that the supply was commensurate with the want, and was limited only by the want. And thus, as it seems to us, the special glory of the Lord was more especially

manifested forth, and an illustration given of the universal principle of his mode of action. For are we not taught to ask, "Give us this day our daily bread"? and doubtless to many that is a petition which has but little point, for their supplies of daily bread are regular and unfailing. Their store is inexhaustible, or, at least, bears no signs of defection. But not so with all; for there are those to whom the supply of their daily bread is a matter of constant and intense anxiety. Now what light does the Lord's conduct at Cana of Galilee throw upon such cases? Just this: that when we have no visible means of subsistence, the arm of the Almighty is not shortened. We may not be able to see beforehand the store from which provision is to come, nor the water turned into wine before we draw it; but as we draw it the water becomes wine, and as we make the appointed effort, or employ the prescribed means, the succour comes: in the very act of distribution the bread is multiplied, and in the act of drinking the water is turned to wine. Many, doubtless, can bear witness that in praying, "Give us this day our daily bread," they have not been able to discern the quarter from which it was to come; but they have, nevertheless, been filled.

And this we hail as the special glory of the Son of man, and for this reason the marriage in Cana as the special manifestation of that glory. It is not the manner of Christ to reveal the method of his working. He works in secret, and reveals Himself only to faith. The seed is sown, and in a night it grows up and becomes a plant; but the methods and processes none can tell. There is no visible resource from

which He draws; but, as He draws, the means are forthcoming and the end is produced. And certainly it is evermore in a like way that the water of this world becomes the wine of the kingdom. There is no visible antecedent supply to which we may resort; but as we take of the gifts provided for us, however meagre and insufficient or inadequate they may seem, the cup is found to be full, and that which we only knew as water has, by being received from the hands of Christ, become new wine, even the wine of the kingdom, of which it may ever be said, "Thou hast kept the good wine until now."

STANLEY LEATHES.

THE CHRIST OF THE RESURRECTION.

FOR eighteen centuries the garden of the Arimathæan has been well trodden, and around the door of its "new sepulchre" the Saracens of Unbelief have made their fiercest onsets. As to that other Garden, again and again have bands of Doubters come, and carrying before them the glimmer of Reason's "lanterns," they have sought to bind the Christ and to lead Him away. But Faith seeks that sepulchre with soft and reverent foot, and bringing in her hands the sweet unguents of love and trust, she pours them out on the feet of her Lord and God.

Of the fact and the manner of the Resurrection, it is not our purpose to treat in this paper. We wish rather to follow the footsteps of the risen Lord from the tomb to the Ascension, and to trace out the points of difference between the Christ of the Resurrection and the Christ of the Gospels.

1. *There was a change in the Humanity of the Risen Christ.* The union of the two natures in the one person of Christ we may never understand. There was the Divine, "for in him dwelt all the fulness of the Godhead," and ever and anon this divinity went flashing forth in signs and wonders ; and there was the human, for the Word who in the beginning " was with God," yea, and " was God," is now " made flesh and dwells among us." The two natures are here, distinct in their operations, yet blending harmoniously together ; but where to draw the dividing line between them as they interlace with, and frequently overlap, each other, is beyond the mind of man or angel. The body of Christ was perfectly human. The same tides of feeling ebbed and flowed around his heart that lift our own. He hungered ; He thirsted ; He slept ; He grew weary ; He sighed ; He wept. Now it is evident that the body which Nicodemus so carefully enwrapped in his hundred pounds of spices was the same body as that which rose from the grave ; for when Peter and John entered the sepulchre they found the linen clothes and the folded napkin, but the body had vanished, nor was any part of it left behind. But that it was a changed body, (*a*) *in form and feature*, I think we may infer from the difficulty his disciples had in recognizing it. The first appearance was to Mary in the twilight of Easter morning. And, if any one could have recognized the Lord, it would have been Mary of Magdala. But even she mistakes ; and though she has long found her heaven in the smile of Jesus, she now takes Him for the "gardener," until his voice floats like music through the open

windows of her soul. Then, again, up by the beach of Gennesareth, Jesus stood within hail of the seven fishermen ; but St. John tells us (Chap. xxi. 4), "The disciples knew not that it was Jesus." And when He asked them, "Children, have ye any meat ?" they answered Him with an abrupt and half-petulant, "No."¹ It was not until they saw the "hundred and fifty and three" fishes floundering in their net that the thought flashed through their mind, "It is the Lord!" So, too, upon the Emmaus journey, Christ joins the two disciples, walks on mile after mile between them, talks with them, and yet neither Cleopas nor his companion can tell who is this "stranger in Jerusalem." St. Mark, in narrating the incident, gives us one of those artistic touches so peculiar to his Gospel. "After that he appeared *in another form* unto two of them, as they walked and went into the country" (Chap. xvi. 12). Here then we seem to have the fact distinctly stated. It is "another form" (*μορφὴ*, *not τρόπῳ*) to that they have known so well ; the same body, but with altered features.

But not only were the features of the resurrection body changed ; it would also appear that the risen humanity of Christ (*b*) *was no longer subject to human needs*. I refer to such needs as sleep and food. Before, during the years of his self-imposed ministry, Christ suffered from the exhaustion of the vital powers. The flame burned so intensely that the oil of human strength was often spent. He sits "weary" on the well of Sychar ; worn down with incessant labours, He drops asleep in the stern of the boat, and sleeps

¹ Οὐ. Comp. this with the *Nai, Kύριε*, of Matt. xiii. 51.

so soundly that the noisy winds and boisterous waves do not wake Him. He goes out to Bethany to lodge there, and night after night that storm-tossed bark slips away from the turbulent waters of Jerusalem to find the calm sweet haven of Olivet. But all this is changed now. The risen Christ needs neither repose nor rest. No longer does Bethany find Him a couch, no longer does the furled sail yield Him a pillow. Forty days and nights He lingers in the world—now in Judæa and now in Galilee—but He tarries not in earthly homes ; and as time after time He appears unto his disciples, He comes upon them suddenly, giving them no warning of his coming, and then as suddenly vanishing out of their sight.

True we read that He partook of food, and it is somewhat singular that on each of the three recorded appearances he ate bread with his disciples. At Emmaus the “breaking of bread” was their clue to his identity. Possibly they saw the nail-prints on his uplifted hands ; or if not, the breaking and blessing of the bread would be to them a familiar sight, reminding them of other days. In the grey dawn by the shore of the Lake He had actually prepared the breakfast for the seven disciples, as they came home after a night of fruitless netting ; and we may suppose —though it is not distinctly stated—that He shared with them the bread and the broiled fish. Again, when He appeared so strangely in the room at Jerusalem, we read that He partook of food, not *with* them this time, but *before* them. This preposition is important, for it seems to imply that when Jesus partook of food, it was not to satisfy the needs of his risen body, but rather to prove to his disciples that it was a real

body that was present with them, and no spirit, no vision. St. Luke tells us (Chap. xxiv. 37), "They were terrified and affrighted, and supposed that they had seen a spirit." "Why are ye troubled?" asks the Saviour. "Behold my hands and my feet: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And then, as a further and a convincing proof of the reality of his bodily presence, He says, "Have ye any meat?" (*τι βρώσιμον*—"anything eatable.") Then, as they hand Him "a piece of a broiled fish and (a piece) of an honeycomb"—and these pieces are the remnants of their own repast, shewing that their evening meal is over—"He took and did eat *before* them" (*ἐνώπιον αὐτῶν*); standing in front of them, that they might watch Him, and see that there was no deception. And leaving out these three occasions, where else did Christ sit down to eat bread? If anywhere, we may suppose it would be amongst his own; at the lavish table of Simon the grateful leper, or at the more frugal, but more welcome, table which Martha served. But no! The disciples drink of the pure juice of the grape, but the risen Lord will never more drink of the fruit of the vine until the day when He shall drink it new with them in the kingdom of God. His resurrection-body was then a real body; it could be seen; it could be handled; the disciples could clasp his feet, and Thomas could thrust his doubting hand into his side: but yet it was a body that was lifted above human needs.

Yea, more; (*c*) it was *lifted above Nature's laws*. When St. Luke describes the Emmaus incident, he tells us (Chap. xxiv. 31), "And he vanished out of

their sight" (*αὐτὸς ἄφαντος ἐγένετο*) ; or, as the marginal reading is, "He became invisible." And what is the idea conveyed by the singular word *ἄφαντος*? for this is the only occasion of its use in the New Testament. It does not describe any ordinary departure, any sudden slipping out of sight ; but as a mist dissolves in the air, or as a cloud dries up and vanishes in the sunlight, so the form of Jesus fades out of sight. One moment He is before them, his hands uplifted in blessing the bread, his lips flinging off gracious words as a harp flings off its music, his eyes gleaming with a supernal light. The next moment all is gone. Silently as the fragrance steals from the rose the form of Jesus vanishes ; even while they are gazing the sweet singer is flown, and nought is left them but the entrancing cadence of his song. So, too, when He appears in the room at Jerusalem, his appearing is as supernatural as was his departure from Emmaus. He comes upon them swift and sudden as a flash of light. St. John tells us (Chap. xx. 19) that "the doors were shut for fear of the Jews ;" and we may suppose that the same fear that shut them would securely lock them.¹ But the body that can mock Pilate's seal is not to be kept out by bolts and bars. Through the fastened door He makes his way, and when his strange appearance wakes in his disciples a storm of fear and awe, He stills that tempest, as He calmed the waves of Galilee, with his omnipotent "Peace!" So again when the Saviour rose to heaven, Nature's laws were pushed on one side. Even gravitation is set aside ; and as the Lord ascends up from the stony crest of Olivet, up above palms, and clouds,

¹ Comp. the *τὸν θυρῶν κεκλεισμένων* of *νεκτ.* 26.

and skies, lo ! Nature falls down and worships her ascending God ! It was our humanity the Christ of the Resurrection wore ; but it was our nature spiritualized, sublimated. No longer is it subject to Nature's laws ; untrammelled as Mind, it moves swiftly, strangely, silently, as thought itself.

May we pause here just for a brief digression ? How often do the questions cross our minds, " How are the dead raised up ? and with what body do they come ? " And how earnestly have we wished that some answer might be given ! Nay, it is given. We may read it, if we will, upon the stone of the emptied sepulchre, or upon the robes of the risen Lord. The harvest differs from the first-fruits only in the time of its ripening, and the resurrection-body of Christ was but the wave-sheaf of humanity. " Like unto his own glorious body," says St. Paul, speaking of the final transfiguration, when, down in the low vales of death, this mortal shall put on immortality. Changed, indeed, will *that* body be, when all the lines of care are smoothed out, the furrows of grief rounded, and all deformity is left behind ! Changed, indeed ! for Nature's laws are superseded as " they that are Christ's " are caught up to meet Him in the air ! Changed, and yet the same ! for beyond the grave there will be for us, as well as for our Lord, the joyful recognitions, the " All hail !" of eternal bliss.

2. We may discover traces of a further change, *in the Relationship existing between Christ and his Disciples.* Between the Christ of the Gospels and the disciples there was a most intimate union. They lay aside all reserve in his presence. They live

together as a band of brothers, and Jesus is the elder brother, the centre and inspiration of the circle. They mention their plans and wishes to Him ; they offer Him their advice ; they ask their simple artless questions ; they carry to his ear the bits of rumour that are flying about in the air ; they walk together ; they sing together ; they recline together : and such is their perfect freedom—we might almost say familiarity—that John leans his head on the very bosom of Jesus, and mothers come and lift their children to his arms. But, now, mark the change ! For forty days He no longer dwells among them. True, there were other appearances of Christ beside those recorded in the story of the Evangelists ; but in each of the cases mentioned He comes upon them suddenly, and as suddenly retires ; and whence He cometh or whither He goeth no one can tell. And see what new emotions are stirred in their hearts when He now stands amongst them ;—wonder, fear, reverence, and awe ! It is as though they would shrink from Him, if they only dare, and only could. And why this change, that they should seem half afraid of their Lord ? It is because a new and startling truth has dawned upon their minds—*the Godhead of Jesus*. Travellers who have sailed up the Lake of the Four Cantons will remember seeing, near the famed field of Grutli, a huge scar up on one of the heights that overhang the lake. So massive was the piece of rock dislodged from that spot, it fell into the lake with the crash of an avalanche, and, flinging the whole lake into commotion, it sent the huge wave lapping over the banks, and washing the hamlets that stood upon the shore. So now in the still calm deeps

of the disciples' hearts a great truth has dropped—the Divinity of Jesus—and all is commotion where all was rest before ; while higher and still higher rise the successive waves of fear, reverence, and awe. He was *the man* before, mingling with men ; they never called Him "God." He was, indeed, "a Teacher sent from God ;" He was a "Prophet mighty in deed and word ;" yea, He was the "Son of God ;" but higher than that their adoration never reached. At times they had felt a strange wonder laying hold of their hearts, as they saw winds and waves cringing at their Master's feet, but even then they only asked, "What manner of *man* is this ?" But now the Humanity fades, and half disappears. The Divinity of Jesus rises as a resplendent orb over the horizon of their faith, filling their souls with a new and awe-inspiring brightness ; and it is as the mouthpiece of all the rest that Thomas cries out, "My Lord and my God !" Never had their faith reached so high before. "My Lord and my God :" that truth became the central truth of all their after lives ; the truth for which they lived, for which they died. It was Jesus, the perfect Man ; it is Jesus, the perfect God !

3. There is still another change in the Christ of the Resurrection, *in his apparent Relationship with Heaven*. In studying the life of the Christ of the Gospels one cannot fail to observe how very largely prayer enters, as one of the elements, into that life. How He needed the help that prayer affords we cannot tell ; but we find Him—whose are all the treasures of wisdom and power—kneeling as a suppliant at his own door. The solitude of the moun-

tain side, the wilderness, the garden, shew us the praying, pleading, agonizing Saviour. But no more does prayer come from his lips: *that* is one of the swaddling clothes of humanity, which the risen Christ lays aside. When last among his disciples, how tenderly, how earnestly, He prayed for them! “Holy Father, keep through thine own name those whom thou hast given me;” “Sanctify them through thy truth” (John xvii. 11, 16). And when his prayers for his disciples were ended, then came the agony of the Garden, with its plaintive cry, “Father, if it be possible, let this cup pass from me.” But see the risen Christ. When first He meets his disciples He bids them, “All hail!” (*Xaipeite.*) It is a salutation He has never given them before. It is the greeting that Herod’s soldiers gave Him in mockery a short while ago, and Christ takes it and wraps it round the broken hearts of his disciples. That *χαίρετε* (“joy”) is the key-note of the after life. The lips that once trembled in prayer are now flinging benedictions all around. They open to pour light upon hidden Scriptures (Luke xxiv. 27, 45); to speak “Peace” upon timorous disciples (John xx. 19), or to breathe upon them the power of the Holy Ghost (John xx. 22); and the last time those lips are opened upon earth, before his ascension, they join with his uplifted hands as they let fall a last benediction (Luke xxiv. 51). Jesus has assumed again the robes of his royalty. He taught as our Prophet, He died as our Priest, He rose again as our King. The clouds, the stars, are but steps up to his throne; the Christ of the Resurrection climbs them, and through the everlasting doors He passes in to his heaven and ours.

HENRY BURTON.

I.

THE BIBLICAL CONCEPTION OF PRAYER.

IN Psalm lxxii. 20, we read: "The prayers of David, the son of Jesse, are ended." But they were *not* ended, as it is easy to shew. The Hebrew Psalter is divided into five books, five separate collections, made at wide intervals, each of which closes with a doxology.¹ These books contain psalms, hymns, and spiritual odes, composed during five hundred years, or, if we include the Prayer of Moses, the man of God (Psalm xc.), during a thousand years, from the time of the Exodus down to that of the Return from the Captivity in Babylon. The first book includes Psalms i.-xli., most of which were probably written by David, and was edited by Solomon, his son. The second book, or collection, includes Psalms xlvi.-lxxii., and was probably arranged by "the men of Hezekiah."² It contains a series of Psalms by "the sons of Korah," written long after the time of David, and another series by David himself. The motive which led the editors of this second collection to issue it was probably this: that they had discovered certain psalms composed by "the sweet singer of Israel" which were omitted from the first collection. For these they had made diligent search, recovering them perhaps from the memories of an-

¹ See, for example, Psa. lxxii. 18, 19.

² Prov. xxv. 1; and 2 Chron. xxix. 30.

cient men who had often sung them in the Temple, or from the Temple manuscripts. So diligent had been their search, that when they closed it, they believed that no single psalm of David's had escaped them, that they had gleaned every ear in this large and fertile field, leaving nothing for any that should come after them. And hence they appended to their collection the note, "*The prayers of David, the son of Jesse, are ended;*" *i. e.*, "There are no more of them anywhere to be found." In this conclusion, however, they were mistaken. Other psalms of David still lived in the memories of men whom they had not been able to consult, and more than a dozen of these psalms were afterwards recovered and inserted in the subsequent "books" of the Psalter.

But it is not to this, or to any other mere point of criticism, that I now wish to call attention. I take this editorial note, this "Finis," appended to the second book of the Psalter, simply as a point of departure for a few words on the true conception of prayer. For some years now the efficacy of prayer has been much in dispute, more especially since certain well-known professors, whose learning and devotion to the truths of Science deserve and command universal respect, publicly challenged as many as believe in the efficacy of prayer to put its efficacy to an accurate and decisive test. For themselves, however, they had forestalled the result of the experiment. From facts and figures at their command, they had proved, at least to their own satisfaction, that under the reign of fixed and invariable laws there is no room for prayer, or at least no possibility

of answers to such prayers as men commonly offer. With a strange and lamentable misapprehension of the kind of verification of which prayer admits, they sought to reduce it to a question of statistics, to tabulate the results of a spiritual communion with the Father of our spirits as men tabulate the exports and imports of commerce, or the ravages of an infectious disease. And since that challenge was published and declined—and there was no option but to decline a challenge so absurdly inappropriate—this question of the efficacy of prayer has been much and often in debate. It is well that it should be debated, well for the world, especially well for the Church. Whatever the result of the debate so far as men of science are concerned, it should, at least, have the effect of giving *us* both a larger and a truer conception of what prayer is.

And before we blame *them* for their narrow and inadequate conception of what prayer is and does, let us ask ourselves whether we are not in large measure responsible for their misconception of it? If we, we of the Church, regard, or if we have long regarded, prayer as simply, or mainly, a solicitation for certain definite and calculable gifts, a mere asking for things that we want and have not, can we wonder that those who stand aloof from the Church, even if they do not oppose themselves to it, should regard it in the same way, and propose to put it to a test which, on that conception of it, would be a very suitable and decisive one? And yet is not this even now the ruling conception of prayer in the Church, the conception held by a large majority of its members—that we ask certain tem-

poral and spiritual gifts of God: as health, fair weather, good harvests, children, prosperity, protection from danger; or happiness, wisdom, faith, love, joy, peace: and that, when we rightly ask, He gives us the very thing we have asked Him for? If this be the ruling conception of prayer in the mind of the Church, as I fear it still is, we should feel no surprise when men of a logical and practical turn, assuming this conception to be the true one, pronounce it to be logically absurd and self-contradictory, and challenge us to put it to the proof. On this hypothesis they gain an easy and an assured victory. For such a conception of prayer really takes the world from under the rule of God, to place it at the mercy of men's variable and conflicting desires. Such a conception involves the logical absurdity that two different men may ask that the same thing should, and should not, happen at the same moment of time, and both get what they ask. A conception so inadequate and self-opposed *ought* to be brought to a conclusive test; and even the test of statistics can hardly be said to be inappropriate to it.

We cannot fairly blame men of science, therefore, for exposing the absurdity of such a conception. If we venture to blame them at all, it is that they should ever have been content to accept as true a conception of prayer so unscriptural, since they of all men should be the first to verify the facts and conceptions submitted to them, and should either decline to speak of prayer at all, or satisfy themselves that they are dealing with the sacred reality itself, and not with some dark and distorted shadow of it. And some at least of their followers may be open to this further

censure, that they strike the staff of prayer from feeble hands long accustomed to lean on it with a somewhat inhumane air of eagerness and triumph. When the editors of the second book of the Psalter wrote "The prayers of David are ended," I can well believe they wrote it sadly; though all they meant was, "No more of these exquisite strains will be given to the world." But, at least among the camp-followers of science, there are some who now cry, "The prayers of the Church are ended," not sorrowfully, but as exultingly as prematurely, though *they* mean, "We have shewn prayer to be so absurd that no sane man can any longer lean upon God." It would almost seem, in fact, that these gentlemen cherish an ungentle grudge against whatever is too fine, too ethereal, too spiritual to be seen and handled, weighed in their balance, decomposed by their analysis, and tabulated in their records. Such a spirit, however, is at the farthest remove from the truly scientific spirit, as it is also from the Christian spirit, which indeed are closely akin the one to the other. Instead, therefore, of meeting scorn with scorn, and boast with boast, we shall do well (1) to seek a true and lofty conception of prayer, and (2) to assure ourselves of the "sweet reasonableness" of our conception.

Now, that the current conception of prayer is too colourless, too limited, too unspiritual, may be shewn quite as clearly from a devout study of Scripture as by the most rigorous use of logic. The Psalms of David are called "the *prayers*" of the son of Jesse. The Song of Hannah,¹ a song as blithe and glad as that of a bird, is introduced by the phrase, "And

¹ 1 Sam. ii. 1-10.

Hannah *prayed*, and said." The ode of Habakkuk,¹ than which there is no more sublime poem in the whole range of Hebrew literature, is expressly entitled, "A *prayer* of Habakkuk the Prophet." And these psalms, songs, odes, are by no means limited to the forms and tones of supplication; in some of them there is not so much as a single petition or request. They sweep the whole gamut of human thought and emotion. They contain profound meditations on human life, and on the varying spiritual moods of the human heart. They depict the grandest and the sweetest scenes in Nature, and even busy themselves with the products of Art. They record the most momentous events in the history of man. They seek to track the course and penetrate the mysteries of the Divine Administration. They enter, with priestly foot, into the innermost recesses of the Sanctuary not made with hands, and engage in an informal but intimate communion with the unseen God, offering before Him the sacrifices of a contrite spirit, vows of dedication to his service, and songs of sustained and various praise. They are heavy with sighs; they glow with rapture. They are overcast with nights of weeping; they are bright and calm with fruitful days of peace. They are steeped in the kindling hues of imagination; they ring with poetic cadences that chime like sweet bells in tune. As we study them, and remember that they are *prayers*, prayers uttered by the most spiritual of men, nay, in some sense, prayers inspired by God Himself, we cannot but feel that *our* prayers are hardly worthy of the name, so much do they

¹ Hab. iii.

lack colour, motion, variety, breadth, fire. We learn from them that prayer is by no means only the utterance of desire in the simplest words that human lips can use ; that it is not always even a direct appeal to the almighty Father and Lover of souls ; that it is never a mere asking for gifts, and still less a resolute and importunate insistence that what we ask shall be given us. It is other, and more, and better than all this. It is often mainly a devout meditation on God, on the wonders He has wrought, on the heavens which declare his glory, on the earth which is full of his goodness, on the large principles on which He conducts his providence and the illustrious deeds by which He has revealed his saving and perfect will, on the constitution, needs, infirmities, capacities, and aspirations of men and their manifold relations to Him who made and redeems them. Prayer, when at least it is formed on the model of the Psalms, is meditation—a meditation on natural and moral verities conducted under a reverent and stimulating sense of that Divine Presence which works in and through them all, the Shekinah of the inner temple, the Divine Fire which shines through the cloud of our imperfect conceptions. In a word, it is *thinking with God in all our thoughts*. And, at times, our thoughts will or may be full of colour, glow, passion ; the light that was never seen on sea or shore will suffuse and tinge them ; as we seek to utter them, our words, like all impassioned speech, will break into cadence and rhythm. Hannah, made joyful by the gift of a man-child, simply exults in the God whose motto, like that of the Roman empire, she takes to be,

Parcere subjectis et debellare superbos.

She flings up her whole soul in praise of Him who kills and gives life, who maketh poor and maketh rich, who bringeth low and lifteth up : she asks absolutely nothing for herself and her son, she does not prefer a single request: and yet her song is *a prayer*. Habakkuk, his fine imagination quickened to its utmost force by an inspiration from on high, glances from heaven to earth, from earth to heaven: he sees God rising like a sun over the mountains of Sinai, tipping range after range, crag after crag, with fire ; again he sees Him riding on the wings of a tempest beneath which the earth quakes and the mountains crumble into dust, passing in fury across the earth to smite the sea, that He may make a pathway for his people, and to stamp down the nations which set themselves against them. What he can apprehend of the Divine Majesty he sets down in words that breathe and burn.

The mountains see Thee ; they writhe :
 The rain-torrent sweepeth along :
 The abyss lifteth up its voice,
 It flingeth its hands on high :
 Sun and moon draw back into their habitations
 At the light of Thine arrows shooting by,
 At the lightning-splendours of Thy spear.

As he recalls the Divine manifestation, so splendid, so terrible, yet so gracious, the Prophet resolves that, come what may, he will trust and rejoice in the God of salvation, and entreats Jehovah to revive and continue his work of redemption. And this sublime ode, which is mainly a theophany, and which contains only a single petition, is expressly called "*A Prayer.*"

Judging, then, by the prayers of the Old Testament, we should conclude that prayer is by no means mainly an importunate asking for gifts; that it is mainly a devout meditation on the character, works, providence of God, and on our relations to Him, this meditation waking all the chords of emotion in our souls, and uttering itself in fervid and impassioned speech.

And this conception of prayer is confirmed by the Scriptures of the New Testament. If the holy apostles assure us that in the days of his flesh the Lord Jesus "offered up prayers and supplications with strong cryings and tears;"¹ if they affirm that his Spirit maketh intercession for us "with ineffable sighs;"² they also record prayers in which we find both the same elevated and impassioned tone and the same tone of sustained and devout meditation which, as we have seen, characterize the prayers of the Old Testament prophets. If, at one time, they set the Son of Man before us as crying in the agony of abandonment, "My God, my God, why hast thou forsaken me?" at another time they describe Him as singing, in a rapture of grateful joy, "I thank thee, O Father, Lord of heaven and earth, that, hiding these things from the wise and prudent, thou hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."³ But it is when we consider the more prolonged utterances of Him who prayed without ceasing, and in everything gave

¹ Heb. v. 7.

² Rom. viii. 26.

³ Matt. xi. 25, 26, where it is instructive to note how this "prayer" shades off, in *Verse 27*, into a meditation on the relations of the Father and the Son, and of both to men; and in *Verses 28-30*, into a pathetic strain of invitation to the weary and heavy-laden.

thanks, that we gain our best conception of what is meant by prayer. And of these we can take no nobler and more conclusive instance than the litany known as "the Intercessory Prayer," and recorded in John xvii. In this sublime litany beyond a doubt there are many petitions. The Son asks much of the Father—asks that He Himself may be glorified, that his disciples may be kept from the world and sanctified by the truth, and that all who believe through their word may become "one" with God, genuine partakers of the Divine nature. But the first and the most lasting impression which this prayer makes upon us as we read it is, that we are listening to a Divine meditation. We feel that, in the presence of the Father, the Son of God is *thinking*—thinking of the work He came to do, and of how He shall finish it, and of the issues of that redeeming work in days to come. He recalls the power with which He had been endowed from on high, and the use He had made of it. He is conscious that He has quickened an eternal life in many hearts. He pauses to define eternal life (*Verse 3*), to reflect on his complex relation to his Father and to his disciples (*Verses 6-10*), on the sanctifying power of the word of truth (*Verse 17*), on the conflict and toil which awaited as many as should believe on his Name, on the love which will be their stay and comfort under all the sorrows of time, and on the unclouded and eternal glory into which they will rise when time shall be no more. In short, this great prayer is a meditation, thrown into the petitionary form, on the facts and verities of the spiritual kingdom; a prayer more tender, more lofty, more devout, than any we

find in the Psalms : and if it does not burn with the glowing hues of passion and imagination, it breathes a sacred and Divine calm more potent than the most impassioned moods and the most musical cadences of poetic speech.

Even "the Lord's prayer," which is both a form and a model of Christian prayer, is not, nor does it warrant, an importunate solicitation for personal or temporal gifts. It holds, indeed, to the petitionary form throughout. But it contains only one request for outward good—the prayer for daily bread. And this solitary request is for the very simplest necessity of life ; not for rich and sumptuous fare, but for the bare food without which we die. Even this solitary petition is redeemed from all selfishness by its very wording, since even in asking for bread we have to ask a supply for our neighbour's need as well as for our own. And, moreover, it comes after, and is subordinate to, the earlier and greater petitions—"Hallowed be thy name ; thy kingdom come ; thy will be done ;" so that, even in asking for bare bread, we virtually profess our entire willingness to go without it, *i.e.*, to die, if, by dying, we may help to hallow God's name, or advance the interests of his kingdom, or cause his will to be done on earth as it is done in heaven.

With these New Testament prayers in our minds—and it would be easy to add many more, such as the *Magnificat*, the *Nunc dimittis*, and, above all, the prayers with which St. Paul's Epistles abound—it is impossible that we should conceive of prayer as simply an asking, an insisting on the supply of our real or supposed wants. It is, rather, the movement

and uprisal of all the faculties and affections of the soul towards God as our home, our satisfaction, our rest, our joy. It may take the form of a tender, sustained, devout meditation on God, on what He is, what He does, how He stands affected toward us ; or of a mournful, passionate, persistent quest after Him ; or of a rapturous outburst of joyful praise because we have found Him and are at one with Him ; as well as the form of earnest supplication for a supply of our own wants, or of generous intercession for the sins and needs of our fellows. It may put on all the changeful colours of the soul ; but its one unvarying distinction is, that it is a sincere, thoughtful, spiritual communion and intercourse with the Father of our spirits, in whom we live.

And thus, in its better moments, the Church has always understood it. Perhaps the grandest of uninspired prayers, if it be uninspired, is the *Te Deum*, the early clauses of which are as truly prayerful as the later. According to the biblical conception, we as truly pray when we praise the Father everlasting, when we exult that all angels, cherubim and seraphim, the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy Church throughout all the world, acknowledge and praise Him ; or when we meditate on the Father of an infinite majesty, the everlasting Son, the Holy Ghost the Comforter, or the incarnation, passion, and ascension of our Lord ; as when we beseech God to have mercy on us, to save us, to keep us without sin, and to number us with his saints in glory everlasting. Any conception of prayer that would exclude these lofty meditations, or these joyful

grand-toned outbursts of praise, is too colourless, too narrow, too faint and poor. It lacks the wide scope, the generous ardour, the sustained power, the play of memory and thought, of passion and imagination, which characterize the prayers of the Bible.

Finally, the prevailing conception of prayer in the Church is as much too *unspiritual* as it is too narrow and colourless and cold. It is because we have too long regarded it as a mere asking for definite, for personal, and even for temporal gifts, that some are now sneering at prayer as only "a machine warranted by theologians to make God do what his clients want." Such a sneer would have had no force had the current conception of prayer been more biblical, *i.e.*, more philosophical and more spiritual. And, indeed, it has but little force even as it is. For defective as the common conception may be, we all admit, so often as we truly pray, that we know not what things to ask for till we are taught by the Spirit of God, and refer ourselves to his higher and perfect wisdom. We know and are sure that God desires our real welfare, the welfare of our spirits, and that of all men ; but, nevertheless, we admit that even in imploring spiritual gifts we must not prescribe to his Wisdom nor insist on receiving the very things for which we ask. It is a commonplace of the Church, a mere and recognized truism, that all our prayers run up into and really mean, "Thy will, not ours, be done." We are perpetually citing illustrations of it from the life of our Lord and of his chief apostle. Christ Himself besought, we say, that if it were possible, the cup of agony and shame might pass from Him ; the cup did not pass : but was not his prayer

answered when an angel appeared out of heaven to strengthen Him? St. Paul thrice besought the Lord that he might be delivered from "the thorn," or rather from "the stake," in his flesh; he was left to endure his infirmity unrelieved: but was not his prayer answered when, assured of a sufficient grace, he was able to rejoice in his very infirmity? We talk glibly of "the misery of a granted prayer." We confess that God gives us "the desire of our hearts" if He does with us and for us, not what we ask, but what He knows to be best. Some of us even take up the great passage in the Gospels¹ on the efficacy of prayer, beginning, "Ask, and it shall be given you," and find in it a new argument for spirituality and deference to the will of God in our supplications. We observe that, while St. Matthew represents our Lord as saying, "How much more shall your Father who is in heaven give *good things* to them that ask Him," St. Luke² reports Him as saying, "How much more shall your heavenly Father give *the Holy Spirit* to them that ask him;" and we argue and admit, "Yes, after all, this pure Divine Spirit is the sum and substance of all good; if God give us the Holy Spirit, in that He does verily give us all good things."

All this is very simple, very easy—to talk about. But do we believe it, and act upon it? What are our own prayers like? Are they calm and sustained meditations on the character, works, and ways of God, and his varied yet ever gracious relations to men? Are they passionate confessions of our alienation from Him, and passionate yet steadfast en-

¹ Matt. vii. 7-11.

² Luke xi. 13.

deavours to return to Him and to lift our weak wayward wills into accord with his righteous will? Are they rapturous outbursts of grateful song, in which we summon our soul and all that is within us to a loving and happy contemplation of his goodness, and celebrate his praise in forms and hues borrowed from a kindled imagination and an adoring heart? Or are they only, or mainly, an importunate solicitation that we may take our own way, choose our own gifts, and be enriched with temporal and spiritual blessings at our own will? Are they even less and worse than this—a cold and formal recitation of our wants and desires, fresh with no play of thought, bright with no expectation of good; or even a perpetual and querulous lamentation over our infirmities and needs, and God's reluctance to supply our needs and strengthen our hearts?

Surely it is *we* who are to blame if the world misconceives the very idea of prayer! Only as we heartily adopt the broad biblical conception and act upon it, only as we form a more adequate, a more vivid and spiritual, conception of it, and enter into a sincere and cordial fellowship with our Father in heaven, shall we put the efficacy of prayer to a decisive test, and find it abundantly verified.

CARPUS.

THE RESURRECTION OF JESUS CHRIST.

III.—THE IMPORTANCE OF THE FACT.

BUT what is there in the fact of the Resurrection which is so precious to faith? Does this miracle differ essentially from the many others recorded in our sacred writings?

On two occasions, Jesus being asked to confirm by some miraculous sign his claim to the dignity of Messiah, referred those who thus importuned Him to the miracle of his resurrection, and added that "no other sign should be given to them." His other miracles, indeed, are of a casual nature; but this belongs to the essence of the Divine plan, and forms part of the work of man's salvation. It is one of the great redeeming acts. It has, therefore, a character of necessity, and that is the reason why Jesus could announce it beforehand as the true sign. He could not have spoken thus of any of his every-day miracles.

In order to bring out more clearly this special value of the fact of the Resurrection, I will first make two preliminary observations. (1) If the Resurrection be true, it cannot be an isolated fact; this Divine act must be a constituent part of a complete Divine plan. Without any relation to that which precedes and to that which is to follow it, such a miracle would be even more strange than it is in its own nature. It is by the place which it occupies in a homogeneous whole, that, without ceasing to be supernatural, it becomes conformable to reason and to nature. It drops by this means its abrupt character. It is a mountain summit in the middle of the chain of which it forms one of the cardinal points. This chain it will not be difficult for us to discover, if we try to do so. It consists of the sacred history—both that of the Old Testament, which converges in all its lines upon the great fact on which we are now reflecting; and that of the New, of which it is the great source and spring. Just as from the existence of the

fruit we can deduce that of the tree which produced it, and account for that which will follow, so from the Divine event of the Resurrection we can demonstrate the Divine character of the *Jewish* history which culminates in it, and explain the Divine renewal which from that moment takes place in the condition of humanity. (2) No more can the miracle of the Resurrection, if it be true, have been an isolated fact, than the place which it occupies in the Divine history, of which it is a part, can have been a *secondary* one. Through the fact of the absence of all human instrumentality, it takes its place on a level with the most marvellous of all miracles—that of the Creation. This analogy reaches to the essential nature of these two events; to call into life and to recall to life—are not these both acts of the same nature? Creation is the victory of Omnipotence over nothingness; the Resurrection is the victory of the same Omnipotence over death, which is the fact most resembling nothingness of any known to us. Just in the same way, then, as the Creation is the primordial event in the history of the universe, must the resurrection of Jesus Christ be its central fact. It is either that or nothing.

Let us now endeavour to penetrate into the essence of the fact. And, in the first place, it is right to listen on this subject to those whose mission it was to proclaim the Resurrection, and to present this Divine work as an object of faith to mankind. Now the apostolic commentary upon the resurrection of Jesus Christ is thus briefly formulated by the greatest of the founders of the gospel: “Christ was delivered on account of our offences, and was raised again on

account of our justification."¹ Just, St. Paul would say, as all the offences of mankind have contributed and led up to *one* unique fact—the death of Christ, so has the remission of these offences, obtained by this death, led up to another fact of cardinal importance but of an opposite kind—the resurrection of Christ.

This is not the place to unfold the nature of that work of expiation of which we are reminded in the former proposition of this apostolic saying, or to set forth the wisdom, the holiness, the moral sublimity, nay, even the justice of it. We must be satisfied with emphasizing the point that, according to the first part of the verse, it would seem that three facts appear to the Apostle to be inseparable: mankind sins, God condemns, Christ dies. This Christ, the Son of Man, and as such the normal representative of the race, dies under the condemnation which smites Him.

In the same manner, according to the second proposition in the verse, parallel with the first, three other facts are quite as clearly connected in St. Paul's view: Christ expiates, God absolves, Christ rises again.

A glance from God has a Divine power in it—that of killing when it is a look of condemnation, that of calling back to life when it is changed into a look of absolution. The filial heart of Jesus felt in all its fulness this twofold power, which fails of its effects upon our hearts of stone. Under the look of

¹ Rom. iv. 25. We translate *on account of* and not *for*, because the meaning of this latter proposition is equivocal. It is impossible to misunderstand the Greek, if one does but keep close to the expressions used by the Apostle.

condemnation which smote his whole family, the heart of this Son, become our brother, broke ; and in breaking morally, it ceased to beat physically. But when restoration was once accomplished, this same filial heart became the primary object of the look of absolution which was now brought to bear upon us ; it recovered life, force, warmth ; and being thus divinely reanimated, it communicated its life to the body itself, in which it had used to beat, and raised it into a new condition.

You perceive how deep-seated is the solidarity, how close the inter-connection which unites the destiny of each man with that of the Son of Man—that living centre of our race. I sin ; Christ dies. I am absolved ; Christ, who is mine, revives. Jesus made of my condemnation a cause of death to Himself ; my pardon, my forgiveness, was made life to Him. Thus (while keeping fully in mind the distance which separates between these two moral facts, which I have not the least wish to forget) Paul could say to the Thessalonians, as if bearing within him the bowels of the love of Christ, “ For now we live if ye stand fast in the Lord.”¹

You have a friend who is more to you than a brother ; he is to you a second self. He pledged himself to act as your security. You find yourself insolvent, and the law lays hold of him. If he succeeds in setting you free, does he not find that he is at the same time freed himself ? He was in debt only for your debt ; and when that has once been paid, how should he not be free once more ? And when he issues from the prison into which his

¹ 1 Thess. iii. 8.

love had cast him, is it not your acquittal which has brought him out? Thus it is out of the absolution granted to us that the resurrection of Christ springs. The decree which brings Him out of the grave is no other than that which frees us from condemnation and proclaims our absolution; and when, with the eye of faith, we meet Jesus on our way, risen and glorified, we may say: I have been looking upon my own salvation. As it was my sin which put Him to death, so has it been my acquittal which has restored Him to life.

Do you wish to become really acquainted with yourself, and to know all that you are for good or evil? It is in this Jesus, dead and risen again, that you must contemplate yourself and study yourself. In Him crucified, forsaken by God, expiring, you see yourself as you are *in reality*—a malefactor, condemned, accursed. In Him risen again, radiant, victorious, you behold yourself as you are *by right*—favoured, blessed, adopted by God.

What, then, does the resurrection of Jesus Christ leave for us to do? One thing and one only: to make ourselves in fact, that which we are by right; to substitute this new condition—peaceful, holy, glorious, for that which was before—bitter, painful, ignoble; in a word, to become in ourselves what we already are in Jesus. That is the miracle wrought by faith; a second miracle, worthy of the first, and which, by completing that of the Resurrection, sets the seal to our individual salvation.

This relation of solidarity between Christ and us, which He could only establish on his side, by his love, our faith completes by establishing it on our

side. Faith is, as it were, the counterpart of Divine grace—the response of man to the gracious overtures of God. She takes possession of the forgiveness which has been obtained for her and offered to her, by laying hold of it as presented to her in its visible pledge—Jesus risen. By her, each man in turn comes to merge himself in the death of the Son of Man, by a mystic fellowship of suffering and condemnation, to come forth with Him, justified in Him, made alive again as He is.¹

Do not then look upon faith as a mere opinion adopted by the imagination, a whim of the intellect, standing in no relation to our moral life, whether anterior or subsequent. Faith has upon our spiritual life the same effect which is produced upon the life of a tree by the deep incision through which we insert into it the graft—that new source of life which is to change the nature of its juices and the properties of its sap. Thus does faith open our hearts to the holiest and the most powerful of principles. By its means Jesus is enabled to establish Himself within us, and to labour thenceforth at substituting Himself for our condemned and perverse selves. How should not such a principle, once admitted into the soul, and so long as access is open to it, have power to transform our whole life from sap to fruits?

Just as a fresh breeze from the east is all that is needed to sweep away the masses of clouds which have gathered over our heads, and to restore to us, after a rainy season, the blue sky and the life-giving rays of the sun, so does the apparition of the risen Jesus, and, in Him, of our completed justification,

¹ Rom. vi. 3-5.

suffice to disperse the thick clouds which interposed themselves between our hearts and God, and which cast a dark shadow over our life. It allows the face of a Father, just and holy, but reconciled and full of tenderness, to shine forth upon us once more ; and this look of God is the ray of sunshine which vivifies all our inner life. By it we become ourselves associated with the heavenly life of the risen Saviour.

One who has not had the faith of the gospel for his starting-point, but has approached it by degrees, under the sway of a moral logic more powerful than that of Aristotle, Professor Keim, has said these words : “It is upon an empty tomb that the Christian Church is founded.” Yes ; empty, not only of the body which had there been laid to rest, but of our curse also, which at the same time had descended into it ; emptied of that power of sin which found its support in that curse ; emptied of the power of death itself which had triumphed by means of that curse, and by the Divine rights of the law which there proclaimed, “The sting of death is sin, and the strength of sin is the law.”¹ Emptied of that which constitutes our death, this sepulchre is filled instead with that which is the cause of life to us—the invisible presence of Jesus risen ; filled with the glory of the Father which broke forth in that sanctuary into which no eye of man penetrated, and where, in a conflict—the mystery of which is known to God only—death was swallowed up of life. “Thanks be to God which giveth us the victory through our Lord Jesus Christ.”²

Let us often visit this spot. To do so it is not necessary to make a pilgrimage to Jerusalem ; the

¹ 1 Cor. xv. 56.

² Ibid. xv. 57.

entrance to the Holy Sepulchre is in the depths of each of our hearts. Let us go down into it in order to find there the pledges of our adoption, the fragments of that record of debt which bore witness against us, now torn up by the hand of our heavenly Creditor; the fragments also of the sceptre of death, which has been shattered by the foot of our Deliverer; and finally, the helmet of hope that has been laid there by his hand, in order that every believer may enter and put it upon his own head. Oh, how comforting is such a visit to the overwhelmed soul! It returns from thence, as John came out of the sepulchre after seeing the linen clothes and the napkin wrapped together in a place by itself. "He *saw and believed*," he tells us himself, summing up in those few words the deepest experience of his life. Let us *believe* the testimony of those who have seen, a testimony which authenticates itself to our hearts as holy and therefore true. Then we, too, shall *see* also; we shall behold, even here below, the glory of God.¹

F. GODET.

THE GOSPEL IN THE EPISTLES.

I believe in the Holy Catholick Church, and in one Baptism for the remission of sins.

CLOSELY interwoven with the history of Christ's earthly life must of necessity be the history of those institutions which He founded among his disciples, and left through them as an inheritance to all who

¹ Professor Godet has treated the subject of the evidences of the Resurrection of Christ, and summed up his arguments respecting it, more completely, in some respects, with reference to modern objections, in an *excursus* appended to the forthcoming edition of his Commentary on St. John's Gospel.—TR.

hereafter should bear his name. And there is hardly any point on which the accord is greater between the early Epistles of St. Paul and the later-written records of the Evangelists than on the history of the primitive Christian organization.

First and foremost we must notice that Christianity is set before us in St. Paul's letters as above everything a preaching institution. Now preaching, as Christ and the early Christians preached, was a new thing in the world. The heathen teachers of Greece and Rome had never been preachers animated as the Christians were with the desire of making converts, and of spreading their doctrines throughout the world. And they differed from the Christians also in having no message for the poor and uninstructed, no gospel of glad tidings for all people. Nor did the Jew preach. The great object with him was to keep himself separate, and his chief idea had in Christ's time come to be that he was a chosen being, one of Abraham's seed, on whom there could come no care for making proselytes. "Ye know," said St. Peter to Cornelius and his friends at Cæsarea (Acts x. 28), and he was only echoing the sentiment of the whole nation, "that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation." The Christian institutions broke down this exclusiveness. From beginning to end, the letters of St. Paul are full of zeal for preaching; yea, he thanks God that this was the end which had been set before him rather than any other duties of a Christian minister. "Christ sent me not to baptize, but to preach the gospel" (1 Cor. i. 17). And in this very sentence we have the two words

which mark the new character of the whole of the Christian work. First, the teachers were *sent*, divinely sent, Christ's own missionaries, and so they are called from the very beginning. St. Paul's word here (*ἀπέστειλε*) is the verb which gives to these first preachers their new name, *apostles*, the name which he is never weary of applying to himself and to his fellow-labourers. "Paul, called to be *an apostle* of Jesus Christ" (1 Cor. i. 1); "Paul, a servant of Jesus Christ, *called to be an apostle*" (Rom. i. 1); and when he needs to put forth a ground for his claim for support from his converts, a claim which he ever asserted that he had a right to make, but which he never made, he says, "Am I not an *apostle*, am I not free?" (1 Cor. ix. 1.) So in like manner he speaks of his fellow-labourers as *the other apostles* (Gal. ii. 9), who had received a commission from the same authority as himself, the Lord Jesus Christ. The other distinctive word is the title *Gospel*. For this the writers of the New Testament seized and converted to their own use a Greek word (*εὐαγγέλιον*) meaning good news, or perhaps more frequently the reward for bringing such news, but which had never been employed concerning good news like theirs. The solitary messenger who on some occasion had glad tidings to announce had of course employed this word to define his message, which might be a concern of but a moment. But in the mouths of the new teachers, *εὐαγγέλιον* became the name for the whole message of Jesus Christ in every aspect and for all time, and has since become the special name for those writings which contain the story of the earthly life of Jesus. And not content with this,

they have formed from the noun a verb. The life of Christ and its lessons to mankind are the *Evangel*, and the work of all who should spread the tidings of this great Teacher is called by a new title, *to evangelize*. The word is almost unknown in classical Greek, never used by any good writer, as the critics say,¹ but the first Christian teachers made it the great word to describe their office, and it occurs on every page of the writings of St. Paul. Our English Version renders it in several ways, to *preach* simply, as (1 Cor. xv. 2), "Keep in memory what I *preached* unto you;" or to *preach the gospel*, as (Rom. xv. 20), "So have I strived to *preach the gospel*;" to *bring glad tidings*, as (Rom. x. 15), "How beautiful are the feet of them that *bring glad tidings* of good things." In other epistles there are other variations, but everywhere in the original is this one verb, strange to classic ears, which the first preachers made their own, and invested with a dignity which its occurrence in classic writers could never have bestowed, *euαγγελιζειν*, "to evangelize."

And for the discharge of the great duty signified in this, their special word, those employed were to be of a devoted character. It was to be no duty that could be discharged in a brief time, but all through his epistles St. Paul represents himself and his associates as bound to do this work of evangelizing, as a special and continuous service owed to God. Thus in Romans i. 9, after having just before called himself a *servant* of Jesus Christ, he adds, "God is my witness, whom I *serve* with my spirit in the gospel of his Son." And we may see the

¹ See Lobeck, *ad Phrynicum*, p. 268.

solemnity with which he viewed his enjoined duty, if we consider his words (1 Cor. ix. 16), "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, *woe is unto me, if I preach not the gospel.*" And the lives of the preachers were to be devoted to going about through all the world, a sight which had never been seen or dreamt of before, that all men might know this eternal good news of which they were the deputed heralds. For to the Romans (Chap. i. 5) the Apostle testifies, "We have received grace and apostleship (*i. e.*, the very commission on which all our life's course is now based) for obedience to the faith *among all nations, for his name.*" All the world was to hear the new message, all the world was to be invited to obey the precepts of the new Master. In like tone to the Corinthians (2 Cor. x. 14-16) he writes, "We have come *as far as to you* also in preaching the gospel of Christ;" but adds directly, as though there were to be no end to his work, that his desire is "to preach the gospel in *the regions beyond*" Corinth.

Nor were these messengers to look for an easy lot in the discharge of their duty. They were to be like men going into an enemy's land, with a full determination to win it for their King. And this St. Paul feels, though he uses the language of the first peaceful overtures from foe to foe, when he writes (2 Cor. v. 20), "Now then we are *ambassadors* for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye *reconciled to God.*" Your ways and your doings make you foes to Him. He would have you as his friends and subjects. And this glad news we bring unto you.

Now this institution of preaching, and all its surroundings, so new in the world's experience, is just that which Christ founded during his life, and enjoined on his followers before his ascension. In sending forth the Twelve we read (Matt. x. 7), "And as ye go, *preach*, saying, The kingdom of heaven is at hand." And when afterwards the Seventy received their commission, it was for a like purpose (Luke x. 1, *seq.*). "He sent them two and two into every city and every place whither he himself would come;" and both to those who received them and to those who refused to hear, they were to be preachers of the same message, "The kingdom of God is come nigh unto you." And to mark the solemnity with which it was attended, He adds, "He that heareth you *heareth me*; and he that despiseth you *despiseth me*; and he that despiseth me *despiseth him that sent me*." Yet Christ did not lead his first emissaries to think that the duty which He had assigned to them would be an easy one. "I send you forth," are his words (Matt. x. 16), "as sheep in the midst of wolves. . . . Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues; . . . and ye shall be hated of all men *for my name's sake*." And hence we gather what the purport of this new teaching was to be. It was Christ's deeds and Christ's gospel which they were to carry abroad, as He says (Matt. xxviii. 20), "Teach them to observe all things whatsoever I have commanded you." Now this description of the message and character of the preaching is what appears on every page of the epistles of St. Paul. Thus (1 Cor. ix. 12), "We *suffer all things*, lest we should hinder

the *gospel of Christ* ;" and in the Second Epistle (Chap. ii. 12), "I came to Troas to preach *Christ's gospel* ;" and again (Chap. iv. 5), "We preach not ourselves, but *Christ Jesus the Lord*, and ourselves your servants for Jesus' sake." And just as St. Luke in the early chapters of the Acts of the Apostles (Chap. iii. 12-16) makes St. Peter, at the outset of the gospel preaching, proclaim that it was the power of the crucified Jesus which had given to the cripple his strength, so to the Galatians (Chap. iii. 1) St. Paul bears witness that it was *Christ crucified* who had been set forth as the Saviour by those who had preached unto them. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes *Jesus Christ hath been evidently set forth, crucified among you* ?" These words were written many years before the Acts of the Apostles; and the character of their remonstrance implies that the preaching of Christ crucified had been heard in Galatia some time before the epistle was written. The people had accepted the message of salvation through faith in Christ from the teaching of the Apostle and his companions, or perhaps of some who had preceded them, and had persevered in these doctrines for some considerable while. For he writes of them (Chap. v. 7), "Ye did run well." It was, therefore, only after a lapse of some time that they had been beguiled to put their necks under the Jewish yoke of bondage. The preaching which had won them to Christ had been given to them some years before St. Paul felt moved to write this epistle of loving remonstrance, every detail of which, so far as it touches on the gospel story, anticipates the later-

written narratives of the Evangelists. And we may gather from another peculiarity which prevails in all these letters, that the first converted heathen had been made aware of that injunction of Christ which confined the efforts of his first preachers to the Jewish nation, but that He afterwards, at his parting benediction, extended their field of labour to the Gentiles also. For the allusions in the epistles are not made to the call of the Jews first as God's people and the seed of Abraham, but simply as the first recipients of the gospel message. "I am not ashamed," he says (Rom. i. 16), "of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." And once more, in allusion to the contributions of the Gentile Churches to the relief of the Christians of Jerusalem, in a passage (Rom. xv. 27) which cannot possibly apply to anything but the gospel message, he writes, "For if the Gentiles have been made partakers of their spiritual things (*i. e.*, the message of Christ Jesus which the Jews had received first), their duty is also to minister unto them in carnal things." The persons to whom these words were intelligible (and more to the same purport might be produced) must have known from the lips of preachers those historical details with which we have been made familiar in the Gospels; how at first the Jews alone had been invited to hear Christ's message, had been made partakers of "the children's bread;" and that it was only at a later time that the door had been thrown open more widely, and the gospel given freely "to every creature in all the world." Thus do we see that the novel institution of missionary preaching

meets us exactly in the same wise in St. Paul's epistles as we find it presented in the writings of the Evangelists. These men went forth far and wide, they preached the good news with which Christ had charged them, and the cross of Christ was the theme on which they were constantly dwelling. They gave forth in their preaching, as its subject of necessity implies, a history of Jesus, with such details as would explain his mission, and the causes which led to his crucifixion; and even descended to such minute points in the history of the scheme of Christianity as to let it be known to their hearers that the message of glad tidings was not at first published so widely as it was after the death of its Founder. When preachers said so much, there is little in the Gospels which they could have left unnoticed. They must have told of their own appointment as apostles, of the many causes which the Jews had found in Christ's miracles and teaching for that hatred and opposition which ultimately culminated in his execution on Calvary; and they must have told of his later life after the Resurrection, for in that time it was that the mission to the Gentiles was announced. To be in such wise preachers of Jesus Christ, implies that his life was the great theme on which they spoke, and its lessons the constant topics of instruction.

And just as they dealt with *euāyyēλιον*, so did they deal with another word from classic authors, that is, *ἐκκλησία*. Before the Christian period this word, of constant occurrence in Greek writings, was employed to denote various political assemblies, and above all, the general assembly of citizens at Athens. The Christians were to have their assemblies, though for

no political end, yet they took hold of this word, *ecclesia*, and adopted it, and through this employment of it it has since become hardly applicable to any meeting but for religious purposes ; and when we speak of *ecclesiastic* affairs, our words can bear no interpretation but the affairs of the Church. This word, St. Matthew tells us, Jesus Himself used of his new sodality (Chap. xvi. 18), "Thou art Peter, and upon this rock will I build my church" ($\tauὴν ἐκκλησίαν$). And speaking again of the functions which this body should exercise in times to come, we read (Matt. xviii. 17), If thy brother who has trespassed against thee will not hear the counsel of friends, " tell it unto the *church* : but if he neglect to hear the *church*, let him be unto thee as a heathen man and a publican." Now, precisely in the same way do we find St. Paul employing this borrowed word in all his epistles, before the present Gospels had been reduced to writing, thus shewing that the establishment of such religious assemblies dates from the very earliest preaching of Christianity. We need hardly do more than look at the last Chapter of the Epistle to the Romans, and we shall there find this matter illustrated in almost every point of view. In the first verse we read of Phebe, "a servant of the *church* which is at Cenchrea," a verse which by itself testifies that wherever a Christian community was established there the body of members were known by this distinctive title, "the *ecclesia*." Cenchrea was not a place of great importance, except as one of the ports of Corinth, but its body of worshippers formed their own *ecclesia*. And that this was so in other places, may be more fully seen from

Verse 4 of the same Chapter, where the Apostle speaks of "all the *churches* of the Gentiles," in the sense in which we might now employ the word congregation. We know from the Acts of the Apostles that these "churches" were at first assembled in private houses placed at the disposal of the congregations by their richer members. In exact parallel with this does St. Paul exhibit the Christians at Rome in his day (Chap. xvi. 3-5). "Greet Priscilla and Aquila, . . . and likewise the *church* that is in their house." And Gaius, spoken of in a later verse (Chap. xvi. 23), must also have been one who in the same way lent his house for the use of the worshippers, for St. Paul calls him "the host of the whole *church*." Such was the condition of Christian services at Rome, such their *ἐκκλησίαι*, when St. Paul wrote; and to them he sends among his greetings (Chap. xvi. 16) from other places possessing similar institutions, the message, "The *churches* of Christ salute you." The same features meet our view in the Epistles to Corinth and Galatia. It is to "the *church* of God which is at Corinth" that the Apostle addresses both his letters (1 Cor. i. 2; 2 Cor. i. 1); and as the Galatian Epistle must circulate through the whole province, it is inscribed (Chap. i. 2) "unto the *churches* of Galatia;" and in like manner does he speak in this last Epistle (Chap. i. 22) of "the *churches* of Judæa which were in Christ;" and in these three Epistles the word *ἐκκλησία* is found almost as many times as there are chapters in the letters, shewing that an expression which five and twenty years before had been solely employed for political assemblies in the heathen world had become the

familiar term for the meetings of Christian worshippers. Thus have we the incontrovertible testimony of history embalmed in language to the nature of the Christian institutions in this particular; and this testimony shews that what Christ is reported to have designed at the outset for the constitution of his societies, was acted on throughout Asia and Europe, wherever the gospel had been preached in the days of St. Paul. Christ had said, "I will build my *church*," and every congregation from the earliest days called itself by this name, as a constituent portion of Christ's great *ecclesia*; and all these institutions, which presuppose that appointment of which the Gospels tell us, had come into vigorous existence many years before any of the narratives of the Evangelists were penned.

Once more: when we come to examine into the notices of those two ordinances most peculiarly Christian, I mean the sacraments of Baptism and the Lord's Supper, which are to be found in St. Paul's letters, we meet with most interesting evidence that the Gospel teaching and the institutions by which Jesus had marked the new communion were at once carried into action, and were in full operation in the wide-spread congregations of Christians to whom St. Paul sent his epistles. Of the sacrament of Baptism it does not come within the scope of the Gospels to mention more than its mere institution. That it was to be the sign of Christian communion we may gather from Mark (Chap. xvi. 16); and from St. Matthew (Chap. xxviii. 19) we learn that it was to be used as the means of admission into the Christian body. "Go ye therefore, teach all nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Ghost"—a sentence from which we are taught how baptism was to be administered in the name of the three Persons of the Trinity. And this is all the Gospels tell us of a rite which was to play so important a part in the foundation of the Christian society. But when we turn to St. Paul, we see in active use all the system of which the Gospels merely give the institution. Speaking in a tone of reproof to the Corinthians (1 Cor. i. 13), to warn them against rending the unity of the body of Christ's Church, he asks, "Is Christ divided? Were ye *baptized* in the name of Paul?" implying that it was into the name of Christ that they had been received, and that therefore they were of Christ's party only. But, as he proceeds, we learn that all the congregation had been received into the Church by this sacrament. "I thank God," he continues, "I baptized none of you, but Crispus and Gaius." You are all baptized, but, in consequence of your divisions, I rejoice that I was not the minister of that sacrament unto you, "lest any should say that I had baptized in mine own name." And not only was the ordinance of Baptism in general use, but the lessons to be derived from its symbolism had been taught and were understood. To the Romans (Chap. vi. 3) the Apostle writes, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." The dipping of the new convert into the water had its spiritual lesson closely united to the outward visible sign. And we learn also that some of the body of believers endeavoured to

secure the benefits of this holy initiation into the Church of Christ for those of their friends who had already departed from the world. It is difficult to understand in any other sense the sentence about "those who were baptized for the dead," of whom the Apostle speaks in 1 Corinthians xv. 29. Rightly or wrongly, these people were actuated by the pious hope that their faithful reception of baptism might impart some blessing to their friends who had been called out of life before this new sacrament, whereby believers should be united to Christ, had been made known, and that they too might be reckoned in the number of those who had been "baptized into Christ," or, as St. Paul calls it elsewhere, "who had put on Christ" (Gal. iii. 27).

Now, to bring into general use the rite of baptism was, we may be sure, from what has happened in the conversion of the heathen elsewhere, a work of some long time, and still longer would it require before the minds of converts from heathenism were prepared to receive such teaching as we have just quoted from St. Paul; and it can only have been after years of Christian lessons that the pious hope which the Corinthian brethren cherished, of helping their departed friends, could come into the thoughts of the Churches, and the observance, which the expression indicates, grow so common that St. Paul could allude to it in the brief and general terms which he there employs. Baptism had been in use, and all the history of its institution, as well as the solemn lessons which it was meant to teach, had been understood for years in the Corinthian Church before the writing of St. Paul's First Epistle; and all the notices that he

there gives of the rite correspond with what we should expect from the slight details which the Gospel narrative gives us of the institution of Baptism. Little is said on the subject in the Gospels, but what we do find prepares us for such observances as these Epistles set before us. Yet this baptizing and teaching of converts had been going on for years in Corinth before the writings of St. Matthew and St. Mark were in existence. What can we conclude from all this but that everything which the Gospels tell us of this sacrament had been orally communicated to the Corinthian Church ? St. Paul's Epistles are our witness that these men knew this portion of the Gospel long before it was found necessary to put the story of Christ's life into an authentic form.

When we turn to the other sacrament, we find, in the same First Epistle to the Corinthians, an account of its institution quite as precise as anything which we have in the Synoptists, who alone give us any history thereof. Before any of our Gospels existed, St. Paul was able to appeal to the Christians at Corinth concerning his teaching, and say (1 Cor. xi. 23) that it had been: "that the Lord Jesus, in the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying; This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me." And in a previous Chapter (Chap. x. 16) he had said, "The cup of blessing which we bless, is it not the communion of the blood of Christ ?

The bread which we break, is it not the communion of the body of Christ?" It is manifest from this language that by these converts the whole history of this institution, and the significance of the holy ordinance, was thoroughly understood.

We ought not, in an inquiry like the present, whose object is to point out that the life and lessons of Christ were well known from oral teaching long ere the Gospels were committed to writing, to lose sight of a fact in connection with the Lord's Supper to which attention has lately been drawn.¹ This is, that the whole of the language connected with its institution is of a very strange and startling character. That a teacher should give to his followers his flesh to eat, is an expression which would hardly have been used, except from a direct injunction of the Master. Church history tells us of the horrible imputations to which the use of such a phrase exposed the first Christians. And we feel, as we read the account, that the words could only have been given to and accepted by disciples who had drunk largely from the Teacher's own lips of such lessons as are contained in the sixth Chapter of St. John's Gospel; men who had been trained to comprehend the force of words like those of Jesus, "I am the bread of life;" "My flesh is meat indeed, and my blood is drink indeed." We feel that into a rite, of which the terms of institution would be shocking to untrained minds, true spiritual life could only have been infused by the presence at the first breaking of bread of Him who said, "This is my body," and in this

¹ In a Sermon, by Prof. Salmon, on "The Evidential Value of the Eucharist." "Reign of Law, and other Sermons," p. 37, *et seq.*

way taught the first recipients the spiritual nature of the sacrament which He was ordaining for them. But when once understood and its blessings appreciated, it could never be allowed to die out. A solemnity would also attach to the very words of institution, which would give them a power that no time could weaken. This very language we find in use among the Corinthians long before the date of the Gospels, and we may be almost sure that they received the ordinance of the Lord's Supper either from the apostles themselves or from some of those teachers who were sent forth by them to different fields of missionary labour. From this instance we may fairly infer that the celebration of the Lord's Supper was introduced by the earliest teachers into each congregation which they formed; and if this, the most solemn of all the rites of the Church, much more all the rest, and with them the history was of necessity given which would account for their institution, that is, they were taught the story of the Gospels.

But the events which called forth these words of St. Paul about the institution of the Lord's Supper are of great importance for our purpose. We gather from a study of them, not only that the Corinthians had been taught all these things, but that by the lapse of time, and increased familiarity with the sacrament, this solemn ordinance had lost, in their observance, much of the reverent awe with which it must at first have been regarded. The words which have been quoted form part of a chapter of rebuke which the Apostle administers because there had been unseemly disorder in the Corinthian congregation at the cele-

bration of the Lord's Supper. "When ye come together," he says, "into one place, there is no eating the Lord's Supper. For in eating each one taketh before other his own supper : and one is hungry, and another is drunken." No brief space of time must have elapsed since the first solemn administration of the Holy Sacrament at Corinth ere such scenes of clamour and confusion could have become possible. *Nemo repente turpissimus* holds good here, and we therefore have in this passage a strong proof that the teaching to which St. Paul appeals as delivered by himself to the Corinthians, and which is in complete accord with the words of the Gospels, had been imparted several years before this remonstrance became necessary, and therefore a still longer time before the Gospels were put into a written form.

From all these particulars we can see that we have no need to do battle for the early date of any written Gospel, because the whole of that economy of the Church which we have just been reviewing, and by consequence the historic details out of which the ordinances arose, was known and understood (part of it, alas ! perverted) before a line of any Evangelist was circulated.

Let us briefly recount those facts of Gospel history which our survey of the Christian institutions, as they appear in the Epistles, have proved to have been made known wherever the gospel was preached. The glad tidings of Christ were carried abroad by the preaching of the apostles. They must have explained their appointment and the source from whence they derived their authority. No journeys were too great for them to undertake, no peril was

able to daunt them ; and when men spake to them of their labours, they must have received a reply which would tell them that for all this they had been prepared by the Master's teaching from the first. Wherever they went they founded societies, and called these by a name which Christ Himself is said to have chosen. Must they not of necessity have explained this, and how they came to be employing the words of the Greek authors in senses so widely different from their first use ? Converts were admitted into the Church by baptism in the way and with the words which the Gospels tell us Christ Himself appointed. Can we suppose these converts to have been left ignorant of the origin of this rite to which they were invited to submit ? The account of the Lord's Supper which St. Paul gives might be used as a history of the institution of that sacrament. Are we to think that the complete history of the whole of that night in Christ's life had not been recited to the Corinthian disciples ?

Such is the evidence we can draw from these Epistles on the points which we have just been considering, and it will be seen that it supplies no scanty contribution to a Gospel history ; and that were the other Gospels taken from us, we might compile, from these documents alone, a copious Gospel according to St. Paul, from which little would be wanting, on the subject of the rites of the early Church, which we are able to gather from the records of the Evangelists.

J. RAWSON LUMBY.

RABBINIC EXEGESIS.

HAVING traced the slow growth of the Oral Law, by a system of incessant accretion, from the simple elements of Mosaism to the traditional minutiae of the Pharisees, and having shewn the vast and utterly exaggerated importance attached to it, and the grounds on which the Jewish doctors defended their devoted reverence for directions so intrinsically worthless,—I shall proceed, in this paper, to give specimens of the mode of Scriptural interpretation which were current in the Jewish schools, and to trace them, so far as is possible, from their earliest recognizable germs down to their ultimate Kabbalistic developments.

One of the earliest references to a definite *system* of minute exegesis occurs in the Talmudic story of that famous dispute between Hillel and the Beni Bethyra,¹ which ended in the triumphant establishment of the former as the leading member of a new school.

Herod, after first selecting an obscure Babylonian named Hananel to be High Priest,² allowed the young and beautiful Aristobulus IV. to succeed to that office. But the jealousy of the sanguinary tyrant was soon kindled by the extraordinary popularity which Aristobulus enjoyed, both as a prince of a beloved race, and as a youth of singular attractiveness and promise; and the minions of Herod, by a base and cruel conspiracy, drowned the young Asmonæan, under pretence of mere rough sport, while he was

¹ *Jer. Pesachim*, vi. 1.

² *Jos. Ant.* xv. ii. 4.

bathing at Jericho.¹ Joshua Ben Phabi succeeded him, and then Herod nominated Simeon, son of Boethos, to the High-Priesthood, and strengthened the union between Throne and Altar by marrying his beautiful daughter, who, like Herod's first wife, bore the name of Mariamne. From that time forward, until the destruction of Jerusalem, the Pontificate continued in the hands of these powerful Boethusim, who simply shared its dishonoured functions with one or two other families equally aristocratic and equally Sadducean. The Rabbis of the leading schools withdrew from all close participation with this cabal of priestly foreigners, and we have already seen that Shemaia and Abtalion maintained towards them a position of armed neutrality. This "*Couple*" of Rabbis seems to have been immediately followed by the Beni Bethyra, whose antecedents and history are singularly obscure.² On one occasion, however, during their presidency of the schools, the 14th of Nisan happened to fall on a Sabbath, and there arose a very serious question as to whether the sacrifice of the Paschal Lamb ought to be permitted or postponed. Then for the first time some mention was made of a certain Babylonian named Hillel, who

¹ The tragic story of the drowning of Aristobulus, under pretence of sport, may be found in Josephus.

² The remark of Grätz (iii. 167), that Herod assigned them a territory in Batanæa, in which they founded the city of Bethyra, seems to be a mere baseless conjecture. The words *Bith Thira* mean a watch-tower, and are the Chaldaic equivalent for "Mizpah." (Derenbourg, *Palest.* p. 179.) The name was therefore common, and is found in Judges x. 17, as well as in Samuel, &c. But how the name Beni Bethira was acquired, and whether the Bethyr from which they derived it was the city afterwards so famous in the history of the rebellion of Barkochba, we cannot tell.

had been a pupil of Shemaia and Abtalion, and who might, it was hoped, be able to decide the question. He was sent for, and questioned on the subject. "Have we not," he asked, "many other sacrifices which are permitted on the Sabbath?" It might have been supposed that this reference to the well-known rule that "there was no Sabbatism in the Temple,"—or that, in other words, the duties of public worship superseded the Sabbath regulations,—would have been regarded as decisive; but the only answer was a contemptuous remark that they could not have expected anything better from such as he. Hillel then proceeded to support his view by three methods of interpretation, afterwards universal, but to which this is probably the earliest formal allusion, viz.,—(1) *Analogy*, (2) The argument *a fortiori*, and (3) *Equivalence*.

(1) *By Analogy*.—Since the daily sacrifice is offered by the community, and supersedes the Sabbath, the Paschal sacrifice should also supersede it.

(2) *A fortiori*.—If the daily sacrifice, the neglect of which does not involve the consequence of excision from the congregation, supersedes the Sabbath, *a fortiori* the Paschal sacrifice supersedes it also, since to the neglect of it this penalty is attached.

(3) *By equivalence*. It is said of each sacrifice—the daily and the Paschal—that it should be performed "*at its due season*,"¹ and since this, in the case of the daily sacrifice, is interpreted to mean "*in spite of the Sabbath*," it ought to be so interpreted of the Paschal sacrifice also.

Nothing could exceed the cogency of these ob-

vious and common-sense methods of exegesis, but they only provoked the sons of Bethyra to the contemptuous remark, "What could one have expected of a mere Babylonian?" The dispute continued all day, but the Bent Bethyra remained entirely unconvinced by Hillel's reasonings; until at last he said to them, in despair or in triumph, "May I be punished if my decision was not communicated to me by Shemaia and Abtalion."

The effect produced by this remark was extraordinary. One would have thought that there was no amazing merit in recollecting a mere scrap of the *Halachôth*, and that it was much more meritorious to bring reason and good sense to bear on the solution of an undecided precedent. But to think thus was wholly alien to the Rabbinic adoration of authority; and although there is no explanation of Hillel's concealment of what one is tempted to call "the trump card" of authority, which he finally produced to support the rejected power of logic, he had no sooner uttered this appeal to the names of the last-honoured *Zougôth*, than he is instantly lifted up and established in the high post of *Nasi*, or President! The title applies, not apparently to the Sanhedrin (if the despicable shadow which usurped the title could at this time be regarded as a Sanhedrin at all), but to the Schools. No sooner had he been thus appointed *Nasi*, than Hillel used his new authority to reprimand the Bent Bethyra, *not*, however, as we might have expected, for neglecting his irresistible arguments but because they had, on their own shewing, paid insufficient reverence to the authoritative decisions

which their predecessors had traditionally delivered, but which they had suffered to lapse into oblivion. "Whose fault was it," he asked, "that you were obliged to have recourse to a Babylonian? Was it not your own, for not having sat attentively at the feet of Shemaia and Abtalion, the two great men of the age, who dwelt amongst you?"

The three rules here illustrated belong to the *Seven*—called *Middôth*—which are usually assigned to Hillel, all seven of which he is said to have applied on this occasion during his day's discussion. Whether they were original, or whether he had derived them from Babylon, is not known. The reason why he applied them before proceeding to adduce his traditional Halacha, was perhaps to avoid those *collisions* of conflicting authorities which make so strange a jumble of later Talmudism, and which were afterwards mainly due to the disputes of the Hillelites and Shammaites. There is, however, little that is original about these *middôth*; and if, as some have fancied, our Lord Himself referred to them,¹ He may most certainly have done so without any knowledge whatever of Hillel, seeing that they are as old as the most rudimentary form of logic. The method *a fortiori* is found, as the Jews themselves observed, in Numbers xii. 14, and the rule of *analogy* had been already applied by Simeon Ben Shetach long before, in a question relating to the punishment of false witnesses. And although it might have been hoped that Hillel's *middôth* would have had the effect of superseding a mere reference to authority,

¹ Inference from major to minor, or from minor to major, Matt. vii. 11, x. 29; analogy, xii. 5, &c.

they not only failed to do this, but caused much deeper mischief. Under R. Ismael Ben Elisa these rules swelled from seven to thirteen, and under R. Eliezer Ben Jose to *thirty-two*, and subsequently to *forty-nine*, admitting of applications so complicated and so preposterous, that, in the hands of a teacher like the celebrated Akibha, the original text became of little or no importance, and, by the aid of numberless *Halachoth*, anything might be deduced from the Mosaic Law which pleased the ingenuity or met the fancy of any celebrated doctor. Even R. Akibha met with opponents courageous enough to denounce the frivolous complexity of his system. "Exound and expound all day long!" exclaimed to him indignantly R. Jose the Galilean, and R. Eliezer Ben Azaria, "still thou canst neither add to nor take from the written word." "I can stand it no longer, Akibha!" bitterly cried R. Tarphon, in the middle of one of his cobweb spinnings; "how long will you patch things up in this arbitrary fashion?" "You are the man," said R. Doza Ben Hyrkan, "whose fame reaches from one end of the earth to the other; yet you are not fit to be even a cowherd."¹ "Not even to be a shepherd," was Akibha's ironical or humble reply. R. Jose Haglili, who often victoriously opposed the reasoning of Akibha, was called by R. Tarphon "the horned ram," because he conquered the butting of Akibha.²

The various lines of Biblical interpretation in the Talmudistic and Kabbalistic schools were subse-

¹ *Jebamoth*, 17.

² See the reference to the *Sifras* and *Tosephtas*, in which these passages of arms occur, in Hamburger's *Talmud. Wörterb.* ii. p. 36.

quently summed up in the memorial word PARDES, viz. :—

(1) *Peshat*, “explanation” of the simple word and sentence.

(2) *Remez*, “hint” as to laws, &c.

(3) *Darâsh*, “homily,” inferences, paraphrases, &c.

(4) *Sod*, “mystery,” in which allegory plays a large part.

“In these various directions the Law,” say the Rabbis, “can be expounded in forty-nine different manners;” and it was a current maxim in the school of R. Ishmael¹ that a teacher can explain a verse in a multitude of different ways, as a hammer dashes a rock into many fragments.

It would be tedious to follow the dreary ingenuity of the Halachists through the multitudinous pettinesses of which the Talmud is the treasury or the tomb. But some of the methods of the Kabbalah are intrinsically interesting and historically illustrative from their very ingenuity. The date and origin of the Kabbalah are extremely uncertain. The word is correlative with Massorah. Massorah means “transmission,” and Kabbalah means “reception,” both words having reference to the Oral Law. The Jews refer the doctrines of the Kabbalah—the strange cosmogony with its *En Soph*, or “Illimitable,” its ten *Sephîrôth*, or “Intelligences,” its *Ets Chaiîm*, or “Tree of Life,” and *Adam Kadmon*, or “Primeval Man,” and its obviously Neoplatonic psychology—to Abraham, who derived it ultimately from Adam, who was initiated into its mysteries by the angel Raziel. Its doctrines are found in the *Jetsirah*, or

¹ *Sanhedrin*, 34.

“ Book of Creation,” and the Zohar, or “ Book of Brightness,” and the germs of the system, or at any rate of some of its pretended methods, may probably be found about the time of the Exile. Its subsequent development was due to the Jewish Schools of Alexandria, which revelled in a mixture of Pythagoreanism, Platonism, and Oriental Philosophy. Modern Kabbalists divide their science into the speculative part and the practical part. The speculative part is occupied with the names of God, angels, demons, and mystic exegesis. The second is a kind of magical science, equally useless and contemptible. The speculative part of the Kabbalah is loosely divided into the Cosmogony (*Maase Bereshith*) and the History of the Heavenly Chariot (*Maase Mercava*); but Munk,¹ to whose account I am much indebted, divides it into symbolic, dogmatic, and purely speculative.

It is the former of these divisions alone—the symbolic—with which we have here to do. It is an esoteric system of interpretation, which deduced from Scripture a sense widely different from the literal. Its three methods were summed up in the memorial word *Geneth*, which stood for the initial letters of the Hebraized Greek words *Gematria*, *Notarikon*, and *Themourah*, of each of which we will furnish a few instances.

1. **GEMATRIA** is simply a distortion of the Greek word *Geometria*. It consisted in giving numerical values to the letters of a word, and then connecting it with any other word the letters of which furnished the same numerical value. Thus the Hebrew word

¹ “ Palestine,” p. 520, *et seq.*

for Messiah furnished the numerical value 358; and as this was also furnished by the word *Nachash*, "serpent," they inferred that the Messiah was the promised Seed of the woman who would bruise the serpent's head. Again: since Gog and Magog yield by numerical equivalents the number 70, they always considered that 70 was the number of the nations of the world. Again: since the letters of the name Eliezer give 318, they inferred that, when Abraham pursued the army of Chedorlaomer (Gen. xiv. 4), Eliezer alone was worth all the rest of the host. Another curious and apparently very ancient application of the rule is found in the fact that, whenever a Nazarite undertook his vow, without specifying the time of its duration, he was (as appears from *Siphri*, the Rabbinic Commentary on the passage) to be a Nazarite for thirty days, simply because, in Numbers vi. 5, "He shall be holy," the נְזָר, "he shall be," = $10 + 5 + 10 + 5 = 30$. It might have been supposed that such a method was nothing, in fact, but a harmless play of fancy, being only, as a friend observes, an expansion of Scriptural interpretation into the number of positive integral solutions of an indeterminate equation. Indeed, so far, it might be considered in no respect more reprehensible than the fancies of early Christian writers about Abraham's 318 servants; as, for instance, when it is argued that, because τιή is the Greek alphabetical notation for 318, the τ symbolizes the cross, and the ιή the first two letters of the name of Jesus, so that the victory of the servants is a direct type of Christ's victory by means of the cross. But unhappily this Gematria furnished the Jews with a ready means of

getting rid of any obnoxious passage or expression, and this might be done with fatal effect. Thus, for instance, nothing is more remarkable in early Jewish history than the entire absence of that national exclusiveness by which they were afterwards characterized. They were accompanied from Egypt by a mixed multitude, and actually Moses, their own Moses, was so far from having originally attached scrupulous importance to any admixture of blood with other races, that of his two wives, the first was a Midianite and the second an Ethiopian. Now, the murmurs of Miriam and Aaron against this Ethiopian marriage were a type of that arrogant and haughty nationality which became subsequently so predominant; and in order to get rid of a most unpleasant admission, the Kabbalah took the word *Koosith*, "Ethiopian," and finding that it yielded the number 736, which is also yielded by the Hebrew words for "fair of eyes," they softened down the obnoxious alliance into the marriage of Moses with a beautiful woman, and therefore robbed themselves of the rich lesson of tolerance and humanity which they might otherwise have learnt.

2. The process of NOTARIKON consisted in making words or sentences of the united final or other letters of another word or sentence. Thus, in Exodus xx. 2, out of the word *anokî*, "I," they made the Hebrew sentence, "I have written and revealed for thee my nature."¹ Out of the word *Mizbeach*, "an altar," they got the four Hebrew words for forgiveness, worship, blessing, life. In

¹ See other instances in Hamburger's *Talmud. Wörterb. c. v. Schrift.*

1 Kings ii. 8, out of the word *nimretseth*, a "grievous" curse, they deduce that Shimei called David "an adulterer," "a Moabite," "a murderer," an "apostate," and "abhorred," because the Hebrew words for those terms of opprobrium begin respectively with *n*, *m*, *r*, *ts*, and *th*. And since, in Genesis ii. 3, the words, "God created and made," are in Hebrew, "Bara *Elohim*, laasôth," they got out of these two words the word *Emeth*, "Truth," and said that "truth" was the object of creation. Again: out of the letters of the word Abraham they got the initials of the Hebrew words for "Father of many nations;" and they regarded the word ADaM as a sign that the *Messiah* would be descended from *Adam* through *David*. That the Christian fathers inherited some of the traditional methods of the Jewish Kabbalah, may be seen from the fact that, out of the same word *Adam*, they got the four Greek words *anatolê*, *dusis*, *arktos*, *mesêmbria*, *i.e.*, east, west, north, south; and argued from this, or rather illustrated by this fancy, the supremacy of man throughout the visible universe.

3. The word *THEMOURAH* means "change," or "commutation," and it consisted in various interchanges of letters of the alphabet, for concealment or similar purposes. It is especially interesting because there seem to be three distinct instances of it in the Bible itself. The first and simplest form of *Themourah* consisted in substituting for each letter the one which corresponded to it in position at the other end of the alphabet. Thus, since the Hebrew alphabet runs as follows: *A, B, G, D, H, V, Z, &c., R, Sh, Th*, the proposed interchange was called *Ath-*

bash, because *sh* was substituted for *a*, *th* for *b*, &c. Thus, in Jeremiah li. 41 (cf. xxv. 26), we find the unknown word Sheshak, and no Christian interpreter had any notion why it was used or what it meant till Jerome had learnt the secret from his Jewish instructor in the Hebrew language. Substitute for *sh*, *sh*, *k*, the letters which correspond to them at the beginning of the alphabet, and you get *Babel*, or “Babylon,” and the secret stands revealed. Another curious instance occurs in the first verse of the same chapter. The words are, “Behold, I will raise up against Babylon, and against *them that dwell in the midst of them* (*lebh kamai*) that rise up against me, a destroying wind.” Now, in this passage, no meaning could be attached to the italicized words until it was revealed by Jews that they are another instance of Athbash; for, substituting for *lebh kamai* the letters in corresponding position,¹ we find that we get the word *Kasdīm*, or Chaldeans, and the verse becomes abundantly clear. Originally, no doubt, the custom of using the Athbash may have been dictated by policy and terror, because it furnished a very simple cipher; but afterwards it was evidently used by way of fancy or ornament.

A modification of Athbash was Albam, which consisted in writing the alphabet in two columns, thus :

A	L
B	M
G	N
D	S
&c.	&c.;

and then substituting for each letter the one in the

¹ כָּשָׁרִים is by Athbash the equivalent of לְבָקָמִי.

opposite column. Of this, too, there is very possibly an interesting example in Isaiah vii. 6, “Because Ephraim, Syria, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, . . . and set a king in the midst of it, even *the son of Tabeal*.” But who is Tabeal, and why should *his* son be set up, and for what reason is he nowhere else alluded to? Apply the *Albam*, and “Tabeal” simply gives you “Remaliah” again; and there can, I think, be very little doubt that Isaiah simply uses it by way of scornful variety, or perhaps because these threats had at their origin been at first concealed under a secret watchword of conspiracy.

Yet another transposed alphabet gave the Atbach, an ingenious system by which all the pairs of letters that make 10, 100, 1,000, are classed together, and the letters of each pair are commuted. There is no even probable instance of its use in the Bible, but it has been applied to Proverbs xxix. 21, to explain the word *mânôn*, which occurs nowhere else, by substituting for it the equivalent, “*gnehdah*,” “testimony.”

A third species of Themourah was simple transposition of the letters of the word which was to be manipulated. Thus, because Malachi is easily transposable into Michael, there rose the current fancy that Malachi was only an angel in guise of human flesh.

It will be obvious that the reverence for words so full of hidden and mystic significance would become more and more superstitious. Accordingly, in the hands of teachers like Akibha, the whole Bible became an immense series of infinitely numerous

enigmas, as a training-ground for Rabbinic ingenuity. Already, in *Pirke Abhôth* (v. 22), we find the rule, " Turn it (the Law) over and over again, for everything is in it, and will be discovered therein ;" and commentators of the school of Akiba held that, just as there is meaning in " every fibre of an ant's foot or a gnat's wing," so is there in every letter and tittle, or horn of a letter, in Scripture. Thus every " and " (*aph*), " also " (*gam*), and sign of the accusative (*eth*) case, is supposed to possess a special significance.¹ Thus, not to be needlessly lengthy over these minutiae (illustrative, as they are, of the dust that gathered on the cerements of a dead religion), if, in Genesis xii. 1, it is said that " the Lord visited *eth*-Sarah," it means that *with* her He visited also other barren women ; and in 2 Kings ii. 14, " He also (*aph*) smote the waters," it means that Elisha performed more miracles at the Jordan than Elijah ; and if, in 1 Samuel xvii. 36, we find, " Thy servant slew also too (*gam aph*) the lion, also (*gam*) the bear," the three particles imply that he slew three other animals beside the two mentioned. In this sort of way the Rabbinic exegesis becomes an elaborate system in which " nought is everything and everything is nought."

It was this stupid fetish-worship of the dead letter —a superstition which invariably and inevitably involves the murder of the living spirit—which led to the superfluous folly of counting the letters of the Law, which were said to be 815,280, the middle letter of the Pentateuch occurring in Leviticus xi. 42. The

¹ These rules will be found at length in Dr. Ginsburg's art. *Midrash* in Kitto's " Bibl. Cycl."

fact that the word for glory, *kebhôdah*, is in Haggai ii. 9 spelt without the final letter *n*, which stands for five, led the Jews to look out for five things, which, though present in the first, were wanting to the second Temple, and these five things were, among other various enumerations, sometimes reckoned as being the Shechînah, or "cloud of glory," the Urim, the Holy Oil, the fire from heaven, and the Spirit of Prophecy. The importance attached to various letters is illustrated by the story of Rabbi Honna, that, since the letter Yod was turned out of the name Sarai, it was compensated by the addition of a *h* both to Abraham and Sarah, which thus divided the Yod (=10) into two *h*'s, each of which stood numerically for five. In the Jerusalem Sanhedrim the Book of Deuteronomy prostrates itself before God, and complains (on what grounds I cannot understand) that Solomon, by his shameless polygamy, has turned it out of the letter *nashîm*, "women;" whereon God replies that Solomon, and a thousand like him, shall perish, but not the letter *Yod*.¹ Once more: in Psalm cxlv. 16 the verse ought to begin (since this is one of the alphabetical Psalms) with the letter *n*. The letter *n* is, however, omitted, either by the accidental loss of a verse² or for some other unknown cause. This exercised the ingenuity of the Rabbis, and Rabbi Johanan suggested that the reason was because the verse which predicted the fall of Israel begins with this letter (Amos v. 2).³

¹ Gfrörer. *Jahrhund d. Heils.* i. 236.

² In the LXX. a verse is found here which would in Hebrew begin with *Nun*.

³ See *Bab. Berachoth*, i. (Schwab. 233.) It is, however, very re-

And yet, as we have already seen in the dishonest application of the Kabbalistic Gematria to the objectionable word *Koosith*, "Ethiopian woman," in Numbers xii. 1, so in other instances this irrational reverence for the letter did not prevent the Jews from tampering with it when occasion required. Perhaps the most flagrant instance of this is to be found in Judges xviii. 30. In that passage there can be but little doubt that the wandering Levite who first serves Micah and his very irregular ephod and teraphim for the very small remuneration of his food, a suit of clothes, and ten shekels a year, and who afterwards so readily assents to be a priest of the Danites in Laish, and the founder of a hierarchy of rivals to the priests at Shiloh, is Jonathan, the son of Gershom, the son, not of Manasseh, but of no other than MOSES himself. We can easily understand that if the Jews were, not unnaturally, vexed and astonished to learn that the second wife of Moses had been an Ethiopian, they were still more indignant to find that the grandson of their heroic and immortal legislator was the meanly-paid Levite of a schismatic and semi-idolatrous worship. There stood the word MôSHEH, מֹשֶׁה. Suspend a little, timid, furtive, dishonest *n* (*Nun*) above the *sh* (*Shin*),—thus, מֹשֶׁן,—and you have a sort of vague suggestion that there

markable that Rabbi Johanan does not use the words "the fall of Israel," but, by a remarkable antiphrasis, curiously illustrative of the superstition which attached to the mere sounds of words, substitutes for it the reverse, namely, "the fall of the *enemies* of Israel." Another Rabbinic way of getting over this painful verse was to imagine a disjunctive accent in the middle of it, thus : "The virgin of Israel is fallen : she shall no more (fall) : rise !" and in Psalm cxlix. 14, "The Lord up-holdeth *all them that fall*," Rabbi Nachman bar Isaac sees a prophetic allusion of David to this very verse of Amos.

is *a doubt* about the reading, and that possibly this Jonathan was a son (or descendant) of Gershom, the son, not of Moses, but of Manasseh. Nor was it long before some bolder "liar for God" took down this "suspended *Nun*," as it was called, from its gallows, and dishonestly interpolated it into the body of the word, to save Moses from the reproach of being the progenitor of an apostate. "Jonathan, the son of Gershom, the son of MANASSEH," is accordingly the received reading both of the English Version and of many manuscripts of the Septuagint; and it is from the Samaritan Version, the Latin Vulgate, and other quarters that we discover the true reading and detect the fraud into which the Masoretic scribes were gradually tempted. A dishonest manipulation of the text, a baseless Kabbalistic exegesis of it, were the natural rebound, the almost necessary reaction of the spirit revolting from the impossible and injurious bondage to its mere written or articulate vocables.

F. W. FARRAR.

THE CHRIST OF THE RESURRECTION.

THERE have been times in our life when, first awaking from a deep and heavy sleep, we have seemed for the moment to have lost the thread of our consciousness; and we have asked ourselves the strange questions, "Who am I?" "Where am I?" Between the yesterday and the opening to-day, there has rolled the silent oblivious stream we call sleep, and for the time the operations of the mind have been suspended. But soon, as consciousness returns,

memory puts into the chain of our existence the missing link, and our thoughts, our desires, our affections, go rolling on in the old and well-worn channels. With all these lapses and blanks of sleep our identity remains ; and with all these daily stoppages of the loom, the to-days take up the shuttle and the pattern just where the yesterdays left them, as they go on weaving the mysterious weft of life. So between the two lives of Jesus there has come a blank, not, however, of sleep, but of death. Three days has He lain in the perfumed chamber of the grave ; the "temple" of his body cold as the glistening marble of that other Temple to which He Himself compared it ; while his spirit has been in Paradise. But He wakes ; He lays by the garments of the grave ; He opens the stone door of his chamber ; and through the swooning soldiers He steps forth into the same world He left a while ago. Changed He is, for the mission of Redemption is completed. Like that illustrious type of his, He is no more the sufferer, the prisoner ; He is the King, riding in the royal chariot of heaven, whose chargers are the winds and whose track is the sky. But yet it is "this same Jesus," and it is for *the marks of resemblance and identity* that we are now to search.

I. *We will take first his Work, his Mission.* Christ came to fulfil the law and the prophets ; and we cannot read the story of the Gospels without observing how frequently He was referring to the Scriptures. Though He brings with Him into the world a New Testament—of which He Himself is the Alpha and the Omega—yet we find Him ever speaking with reverence of the Scriptures of the Old

Testament. He appeals to them that they may verify his words. They are the common ground on which He can combat the prejudice and animosity of his enemies ; and He foils their cavils as He once foiled that prince of cavillers, the devil, with an “ It is written.” Do they hold up their traditions as a kind of super-scripture ? He takes them back to Moses’ seat, and shews them how with their traditions they “ have made the commandment of God of none effect.” Do the men of his boyhood’s Nazareth taunt Him with the obscurity of his parentage ? Do they smile at his bold interpretation of Isaiah’s prophecy, and seek to cast Him out ? He takes them to the books of their “ Kings,” and reminds them how Elijah, once driven out of Israel, found a refuge in Syro-Phœnicia, and a home beneath the widowed roof of Sarepta. He tells them how once Elisha threw a marvellous miracle over the heads of the Samaritan lepers who were cringing just outside the gate, and dropped it within the chariot of the *Syrian* leper. Do the priests of the Temple request Him to stop the boisterous shouts of the children ? He gives a gentle rebuke to the men who can prefer the discordant cries of the hucksters in the Temple court to the “ hosannahs ” of the children, by taking them back to their own Psalms, and asking, “ Have ye never read ? ” Jesus seemed to live in the Scriptures ; they were the quiver from which He drew his keenest arrows. In his words you see the centuries rolled back ; the old again becomes new, as He threads into his discourses the fires of Sodom, the flood of Noah, the songs of David, the laws of Moses, the glories of Solomon. And how

often is He opening out the Scriptures, polishing the “dark sayings of old,” until they flash and sparkle like crystals of congealed light! And how He brings the coloured scattered rays of prophecy, and turns them full upon his own life, that men may see in Him the Christ “of whom Moses in the law, and the prophets did write!” That is the Christ of the Gospels; now let us seek for the Christ of the Resurrection.

The first lengthened conversation the risen Jesus had with any of his disciples was on the way to Emmaus. The purple shadows were falling on the distant hills, while the darker shadows of a bitter grief hung around the hearts of the two travellers. Jesus “drew near” to them—coming up from behind and hurrying to overtake them—and joined in their conversation. Their hearts are full of just one topic—the strange sad things that have happened at Jerusalem. What is Scripture to them now? Only a shrine whose pillars are fallen, and through whose ruins the winds of disappointment rave! Their thoughts are transfixed to the cross; and the whole current of their speech goes circling, eddying, around Calvary. But Jesus opened his lips, and, bringing them away from the cross and the tomb, He takes them back to the Scriptures, “and beginning at Moses and all the prophets, he expounded unto them the things concerning Himself.” And as from the temple of prophecy He takes lamp after lamp, and hangs them up in the darkened temple of their souls, lo! the shrine glows with a light more sacred than that of day. And when the Saviour disappears, and they break the sweet spell of silence that is upon them, it is to express their joy and

wonder, “Did not our heart burn within us while he . . . opened to us the Scriptures!” So was it that evening when He found his disciples assembled at Jerusalem. After eating before them of the broiled fish and honeycomb, He takes them directly to the “Thus it is written” (Luke xxiv. 46); and leading them up to the “high mountain” of prophecy “apart by themselves,” the disciples see their Lord transfigured before them, amid the blaze of a thousand converging lights, while they hear Moses and Elias—the law and the prophets—talking of the decease He has accomplished at Jerusalem!

But Christ came *to establish a kingdom*. The startling cry of the Baptist was, “Repent, for the kingdom of heaven is at hand;” and when Jesus appeared He took up the same cry of “the kingdom.” He tells of the *nature* of this kingdom; it is “not of this world,” *i. e.*, not founded with carnal weapons; it “cometh not with observation”—men cannot map out, as in earthly empires, its silent but swift advances. He tells of the *symbols* of this kingdom, that they are not externals such as meat and drink, but inward graces rather—righteousness, peace, joy in the Holy Ghost. He tells of the *privileges* of this kingdom, that he who is accounted worthy of citizenship within it finds a treasure richer than any “treasure hid in a field,” yea, richer than “goodly pearls.” He tells of the *progress* of this kingdom, how it grows by contact, by a process of assimilation, as “leaven” hid in meal; and how its growth is ever silent, and ever upward, as “seed” sown in a field. Over a hundred times is this word “kingdom” (*βασιλεία*) mentioned in the four Gospels; and many of the

Lord's parables are beautiful crystallizations around "the kingdom of God" and "the kingdom of Heaven." Nay, up to the very last, we hear Him speaking of his "kingdom;" and even when within a few hours of the cross, surrounded by Roman helmets, and forsaken of his friends, He stands erect amid the clamorous mob, and speaks of "my kingdom," so repeatedly and so boldly, that Pilate half trembles upon his lofty seat.¹ Now where is the Christ of the Resurrection? Does He forget the old theme, and turn to subjects more momentous? Nay, it is still "the kingdom." When He tells Cleopas and his companion of the "glory" that should crown his sufferings, that "glory" is but the aurora which shoots up and plays around his "kingdom." When He bids the Seven, "Cast the net on the right side of the ship," it is but the echo of his own parable coming from the rippled waters of Galilee—"The kingdom of heaven is like unto a net that was cast into the sea, . . . which when it was full they drew to shore." Just before his ascension He tells his disciples how they must conquer a world for Him. They cannot extend his kingdom on earth by might nor by earthly power, but by his Spirit; and they must "tarry" until they receive this "power from on high." It is still "the kingdom" that is the one central thought of the risen Christ; and all his desires, all his words flow on in the channel of his earlier years. And when the stories of the Evangelists are finished, and St. Luke begins to write out the "Acts of the Apostles," he pauses to give us one

¹ See John xviii. 36, where the phrase *ἡ βασιλεία ἡ ἡμῶν* is three times repeated.

glimpse of the risen Christ—"being seen of them forty days, and *speaking of the things pertaining to the kingdom of God*" (Acts i. 3).

2. But this identity may be traced out in the *Disposition and Character* of the Christ of the Resurrection. We take as one point of comparison (*a*) *his gentleness*. Those prophetic utterances, "He shall not cry, nor lift up, nor cause his voice to be heard in the street: a bruised reed shall he not break, and the smoking flax shall he not quench" (Isaiah xlii. 2, 3)—were exact delineations of the character of Jesus. He could be stern and severe, especially in the presence of a hollow hypocrisy. Then Christ, the "rock," was a Sinai, rolling forth thunders, while "woes" flashed as lightnings from his lips. But that was an exceptional mood. His nature was mild, loving, gentle; and instead of the rugged features of a Sinai, we have a gentle slope, some flower-clad Mount of Beatitudes, on which the lambs could gambol and a child might lie. Even when He has to administer a rebuke to his disciples, how tenderly He does it! He uses a whip of small cords when teaching the traders of the temple honesty and reverence; but when He chastises his disciples, it is as with a rod of frankincense—the smart lost in the fragrance. That last sad night when Philip, too inquisitive, asks, "Shew us the Father," how mildly does Jesus reprove him: "Have I been so long time with you, and yet hast thou not known me, Philip?" What a world of tenderness is in these words! And how this scene in the upper room reminds us of another, when the Christ of the Resurrection spake! It was that morning by the shore, as the Seven sat by the

fire of driftwood, partaking of their early repast. Peter is here, calmed and humbled by the memories of his desertion and his denials. The Lord has met him once before, but what passed at that secret interview when He “appeared unto Simon” we do not know. His denials of Christ were made openly, loudly; and the reproof must also be open and public. But how gentle is it! Jesus simply asks, “Simon, lovest thou me?” and, as in after years the vision of the sheet was three times let down from heaven to teach Peter to forget his Jewish prejudice, so now the Lord three times drops a simple question down into his heart, to teach him to remember how weak are human boasts, and how all-forgiving and all-conquering is the love of Jesus.

Then (b) take the *authority* of Christ. They called Him “Lord,” and such indeed He was. The Apostle “born out of due time” used to call himself the “slave (*δουλος*) of Jesus Christ,” and that enthusiasm of devotion was shared by all his brethren. Christ was their leader, their autocrat—if we may borrow a word from despotism; and they were happy willing vassals. His will was their will, his word their law. Nor was their obedience once withheld from Him. Let Jesus but speak the word, and Peter and John hurry forward to untie an ass—strange and unmeaning though the request might appear; and Peter drops down his hook to fish for a stater! So, too, the Christ of the Resurrection. He takes the same place as before. At Emmaus He is but the “stranger,” the *guest*, but He takes the place of the *host*. *He* takes the bread, *He* blesses it, *He* breaks it, and then *He*

hands it to the very men who a little while before were inviting and constraining Him to "abide" with them. Or take the message which the angel brought to the tomb. "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth *before* you into Galilee." (Matt. xxviii. 7). In that "before" (*πρὸ-*) we recognize the likeness of Him who called Himself the "Good Shepherd," and who always *leads*, and never follows his flock.¹ And what a majesty and authority rang in his tones! He speaks as from the upper heavens; and that last command of his, "Go ye into all the world," falling among the disciples, scatters them to the farthest ends of the earth, as leaves are scattered by the gale.

Or, take (c) the *considerateness of Christ*, his thoughtful care and anxiety for others. How He seemed to anticipate their wants, even the *common* wants of every-day life! So, too, we find Him, who can dispense beatitudes, who can utter prophecies, who can pour from his lips truths high as heaven, deep as hell, and vast as eternity—stooping down to the comprehension of a child, as He talks of flowers, and grass, and sparrows; while to his apostles He speaks of such common things as scrips, and staves, and coats! And what a considerateness there was about all his actions and words! The disciples would send the multitudes away when the westering sun tells of a day far spent. But the compassionate considerate Jesus cannot send them fainting round the circuit of the lake, in face of a storm too. So making them sit down

¹ Comp. the *ἱμποσθεῖσιν αὐτῷ τοπεραι* of John x. 4.

on the grass, He works a stupendous miracle just to satisfy their bodily wants ; and altogether forgetful of his own weariness, He breaks the bread for his five thousand guests ! And by the shore of this same sea we have an exact counterpart of this, though it is the Christ of the Resurrection who now appears. Just as a mother spreads the table and prepares the meal for her sons as they come home wearied with their bread-winning, so does He who comforts "as a mother comforteth." And as the Seven pull ashore, faint, weary, and disappointed, they see the smoke rising from the beach. Is it the smoke of the morning sacrifice ? Yea, verily, but a sacrifice of a new order. The beach is the altar, the burning coals the fire, while the bread and fish are the sacrifice that the risen Christ is offering upon it to the needs of humanity.

The cross did not change the nature of Christ ; it did not end his mission ; it only lifted it up into a higher sphere. The outer dress, the humanity, was transformed, but the inner soul remained, as it will do through the æons of eternity—"this same Jesus."

HENRY BURTON.

A CHAPTER OF GOSPEL HISTORY.

5.—COMPLAINT AGAINST THE CITIES OF THE PLAIN.
(*St. Matt. xi. 20-24.*)

THE complaint of Jesus against the cities wherein most of his mighty works were done probably owes its place here to the First Evangelist's habit of grouping his materials topically. We cannot determine precisely when these words of upbraiding were

spoken ; for though the Third Evangelist also records them,¹ he does not assist us to fix their proper historical place. Uncertainty as to this point, however, is of no great consequence. Matthew's topical arrangement is in this case very acceptable ; for it brings together diverse judgments of our Lord upon the men of his time which are most profitably studied in one group. All that we need to know in reference to the historical connections of the complaint is its relation to the Galilean crisis, whereof an account is given in the sixth chapter of John's Gospel. We may assume with great confidence that Christ uttered the words we are about to comment on after that crisis had occurred. This seems plainly implied in what is said concerning Capernaum in verse 23, whichever of the various readings of that text we adopt. On this assumption the preliminary description we gave in our first paper of Christ's judgment on the towns by the lake was correct. The words before us contain "severe reflections on the fickleness and instability of quondam believers in the cities of the plain, who had seen his mighty works, and for a time followed Him as the Christ." This remark applies chiefly to the people of Capernaum, concerning whom we know most ; but we cannot err greatly in assuming that the people of the other towns named more or less resembled their neighbours in their attitude towards Jesus and in their general religious character. For practical purposes the foregoing statement might be taken as a sufficient account of the remarkable utterance here recorded ; but there are some special points suggested by

¹ Luke x. 13-15.

a close inspection of the passage which it may not be without profit to consider a little more minutely.

1. The reference to Chorazin and Bethsaida as respectively the scene of many mighty works calls for a passing notice. It is curious to find recorded in two Gospels such a complaint as that made against these two towns, without any account of even so much as one of the mighty works on which the complaint was based. The fact suggests a variety of reflections—one very obvious one, which must occur to every mind, being the fragmentary character of the Gospel history. Here is Jesus complaining bitterly of certain towns where He had wrought many miracles, and doubtless preached the gospel of the kingdom; yet of all He said and did, not a single memorial remains—one of the towns complained of, Chorazin, being not even so much as mentioned again. How absurd, in presence of such a fact, to be sceptical regarding the historical character of narratives peculiar to the Fourth Gospel, such as the raising of Lazarus, because, forsooth, they are not found in the Synoptical Gospels; or to assert positively that the Synoptists knew of no visits to Jerusalem but the last, because they pass over in silence all previous visits, and the incidents connected therewith. Surely, if the first three Evangelists give us but a very fragmentary account even of the *Galilean* ministry, their chosen theme, we need not wonder that they entirely omit the *Jerusalem* ministry, with the exception of its closing scenes. That there was such a ministry even their records prove, and prove in the same way as they prove the ministry in Chorazin and Beth-

saida ; viz., by preserving a saying of Jesus relating thereto, a saying, moreover, like the one now under consideration, of the nature of a complaint. "Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented." "O Jerusalem, Jerusalem ! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"¹

2. A second point worthy of note in this passage is the precise nature of the complaint which our Lord is represented as making against the cities of the plain. It is that "they repented not." We should rather have expected it to have been that they believed not, or that they did not receive the kingdom as they ought to have done ; for whereas the Baptist's great word was *Repent*, Christ's great word, on the other hand, was *Believe* ; the difference being not accidental but characteristic, answering to the two eras to which the two great ones belonged respectively—the era of law and the era of grace—and to their respective ways of conceiving the kingdom : the Baptist conceiving of admission to the kingdom as the reward of obedience to the commandments, Jesus conceiving of the kingdom as a gift of grace to be conferred on all who were simply willing to receive it. We might evade the difficulty by ascribing the legal style of expression to the Evangelist rather than to Christ, regarding it simply as a convenient

¹ Matt. xxiii. 37. On the reflection suggested in the text, see Bleek's "Introduction to the New Testament," vol. i. p. 287, Clarke's translation.

phrase by which the narrator seeks to convey a general notion of the offence complained of, a phrase probably suggested by the use of the verb "repent" by Jesus Himself in speaking of Tyre and Sidon. But while this may be true as a matter of fact, we cannot go the length of saying that Christ could not or would not have used such language to characterize the sin of the people living by the lake; for we do not find that He eschewed the word *repentance* absolutely, though He certainly more frequently spoke of *faith*, and summoned men to believe when John would have summoned them to *repent*. According to the Second Evangelist, He began his ministry with a message calling men both to *repentance* and to *faith*. "The time is fulfilled, and the kingdom is at hand; *repent ye and believe the good tidings.*"¹ Instead of throwing the responsibility for the expression, "They repented not," on the Evangelists, it is more satisfactory to try to form a right idea of what such a complaint would mean in case it were made by Christ Himself. We offer the following observations with this view.

The word *μετάνοια* denotes a *change of mind*, and the change may either be *radical*, in reference to the chief end or aim of life, or in *detail*, in regard to this or that department of life. When Christ called men to *repentance*, He assumed that they were neglecting their chief end, and were living for subordinate, if not for intrinsically evil, ends as chief ends; and his call was essentially a summons to reconsider

¹ Mark i. 15; comp. Luke xiii. 3-5. In Matt. ix. 13 the reading *εἰς μετάνοιαν* is rejected by critics as a gloss. The original form of the saying was, "I came not to call the righteous, but sinners."

the great question of the chief end and chief good of life, with a view to a radical change of mind thereanent. The call implied on his part a definite conviction as to what the chief end and chief good of man was ; and if we ask what his idea was, the records of his teaching leave us in no doubt as to that point. In the Sermon on the Mount Jesus said to his hearers, " Seek ye first the kingdom of God and his righteousness," or, according to another reading, " the righteousness and kingdom of your Father." Therefore his exhortations to repentance did not signify merely, Alter your ways wherever they are amiss ; for, behold, the kingdom is at hand ; but more definitely and precisely, Make the kingdom now at hand your *summum bonum* and first concern, in place of the things which heretofore have principally engrossed your attention. The former vaguer meaning corresponds more nearly to the sense in which the Baptist called men to repentance. His call signified, The King and the kingdom are near ; I, as forerunner, announce to you their approach ; set about mending your manners, that ye may be able to give them a worthy entertainment on their arrival. It was like a summons to the population of a great city, to which a monarch is about to make a royal visit, to have all nuisances removed, and to put on holiday attire, and to turn out into the street by way of demonstrating their reverence and loyalty. But when the King Himself came, his call to repentance did not mean, Put this or the other detail right ; correct this or that bad habit. It was rather a summons to a radical change of mind, consisting precisely in this —a recognition of the kingdom as the most import-

ant matter that could engage their attention. Thus understood, Christ's call to repentance was simply the indication of an indispensable condition of citizenship arising out of the nature of the case. If the kingdom of God be the *summum bonum*, the highest conceivable object of human hope, and so Christ represented it,¹ and hence He called the proclamation of its advent a gospel, then it ought to be treated as such ; and if men have not hitherto done that, to ask them to do it is, in other words, to summon them to repentance. But it is equally and at the same moment to summon men to faith. For faith meant just making the kingdom, as the Father's best gift, welcome, and he who did that, *ipso facto* repented of having made anything else his chief good and chief end. Hence we understand why Jesus said so much less about repentance than about faith. Faith, receptivity, is the proper state of mind in reference to a gift, boon, or gospel. Repentance is of course required, but it is involved in faith, and does not need, therefore, to be insisted on much as a separate and independent factor. It was otherwise in the case of the Baptist. He did require to insist on repentance, because he conceived of the kingdom not as a gift, but as a demand, and the proclamation of its coming by him was not *good* news, but *awful* news, and the mental attitude required by such a proclamation was not receptivity, but fear and trembling, and penitential self-humiliation.

We can now see what the complaint against the

¹ Mark i. 15. "The kingdom of God is nigh ; repent and believe in the good news," viz., that the kingdom is nigh. *Vide* also Luke viii. 1 : " Shewing the glad tidings of the kingdom of God," *εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ.*

cities of the plain—that they repented not—if made by Jesus, must have meant. It did not imply that they were guilty of the sensual vices of Sodom and Gomorrah, Tyre and Sidon, for it is evident that these cities are referred to as the *ne plus ultra* of wickedness, in comparison with which the people of the towns by the lake might deem themselves most exemplary. It need not have meant anything more or anything worse than that they did not give the kingdom of heaven that place in their hearts which was due to it—did not welcome it as the *summum bonum* and chief end of man. They had no doubt been very much interested in the “mighty works,” and had run after the Worker with eager curiosity and ardent admiration. Still, they remained what they had been before, greatly more concerned about food and raiment than about the kingdom in the true idea thereof. *In the true idea thereof;* for they had been greatly interested in *a* kingdom, the creature of their carnal worldly imagination, and had been enthusiastic about Christ so long as they fancied He was going to set up such a kingdom, and were even bent on *storming* the kingdom of heaven in the objectionable sense of establishing a secular kingdom and calling it the kingdom of heaven;¹ but when they found out their mistake, and learned that Christ had no such intention as they hoped, they lost all interest in Him and his movements, and turned away from Him in disgust. *In short, the state of matters there was just such as is depicted in the sixth chapter of*

¹ Dr. Reynolds, in his instructive work on John the Baptist, thinks it was stormers of this sort Jesus had in view when He uttered the words recorded in verse 12. *Vide p. 429 of that work.*

John's Gospel, where Jesus is represented as saying to his admirers who followed Him from the wilderness to Capernaum : "Ye seek me, not because ye saw the signs, but because ye did eat of the loaves and were filled ;" and addressing to them an exhortation which amounted to a call to repentance : " Busy not yourselves about the food which perisheth, but about the food which endureth unto everlasting life." ¹

3. The main interest, and also the chief difficulty, of the passage we are now studying, lies in what Jesus said concerning *Capernaum*. There is a difficulty first as to the correct reading, some MSS., instead of the reading in the T. R. rendered in our English Testament "which art exalted unto heaven," giving a reading whose meaning in English is, "shalt thou be exalted to heaven?" ² Modern critical editors generally prefer the latter reading, so that in their view what Christ said was, "And thou, Capernaum, shalt thou be exalted to heaven ? (nay, rather) thou shalt be cast down to hades." Whichever of the two readings we prefer, the main fact of the case remains pretty much the same. Both versions of Christ's saying imply that Capernaum had undergone a very remarkable experience, presenting to view a striking contrast ; first a great elevation or excitement of the religious feelings ; then a marked and melancholy lapse into indifference. The only difference is that, if we take the received text, Christ made a categorical statement to the effect that Capernaum had undergone an exaltation, as it were,

¹ John vi. 26, 27.

² T. R. has ἡ ἡώς οὐρανοῦ ἵψωθεῖσα. The other reading is μὴ ἡώς οὐρανοῦ ἵψωθῆσθαι. So also in Luke.

into heaven, in thought and feeling, in a temporary enthusiasm about the kingdom, and about Himself, the King ; whereas, in the other reading, his words contain only an implied reference to a state of spiritual fervour, which, had it continued, would have led its subjects to heaven. The received text seems at first view the more natural ; but perhaps if all the facts were known the feeling of strangeness connected with the other form of the saying would pass away. For example, what if in the question, “ Shalt thou be exalted to heaven ? ” there be an allusion to a thought cherished and even expressed by the men of Capernaum in the time of their fervour, when the now neglected and forgotten One was popular with them, the idol of the hour in whose light they rejoiced ? The kingdom of heaven is coming in its glory ; Jesus of Nazareth is to be its king. He lives among us, He loves us, He has selected our town as his home ; Capernaum is highly favoured already by the presence of the Great Prophet and Miracle Worker, and ere long it will be still more highly favoured. Low though it lies at the foot of these hills on the shore of the lake, it will be exalted to the position of metropolis in the new kingdom, holding the same place therein that Jerusalem occupied in the ancient kingdom of Israel. Yes, we shall be exalted even to heaven, as the city of the great King who has come to found the kingdom of heaven. Does this seem too wild a thought ? Is it wilder than the *deed* ascribed to these same men by the Fourth Evangelist,¹ when he represents them as purposing to take Jesus by force to make Him a king ? And if it seem ques-

¹ John vi. 15.

tionable whether Christ could thus go back upon a past idle dream of quondam disciples now turned apostates, in order to treat it with solemn irony, we can point to an instance of a somewhat similar procedure, in the manner in which He treated the guest who uttered the sentimental reflection, "Blessed is he that shall eat bread in the kingdom of God."¹ Immediately after the guest had delivered himself of that pious commonplace, Jesus proceeded to speak the parable concerning a feast to which many were bidden, and which all the first invited excused themselves from attending; the connection of thought being: Say you so? Let me tell you what most men think of the kingdom of God and the bread which it supplies. The sentimental guest flattered himself that he appreciated the good things of the kingdom; and Christ, knowing how apt men are to deceive themselves in such matters, went on to shew him how little reliance could be placed on the interest in things divine which he and others took credit for. And that sentimental guest was in his spiritual state very like the men of Capernaum. They, too, thought and said: How blessed to eat bread in the kingdom of God; and prayed: "Lord, evermore give us this bread;" but when they understood that the bread of the kingdom consisted in the words of eternal life, "they went back and walked no more with him." If the men of Capernaum, flattering themselves that they sought the kingdom of God with all their heart, said, "We be, or we are about to be, exalted to heaven, happy people we," how natural that when events had shewn the hollowness of their

¹ Luke xiv. 15.

zeal, Jesus should say : “ To be exalted to heaven—was that the object of your hope and ambition ? Behold, ye shall be cast down to hades.”

4. But was not that an awful thing to say, even of apostates ? It was ; and naturalistic writers on the Gospel history, who cannot believe in a miracle physical or moral, and therefore not in a sinless Jesus, can easily make plausible use of these woes and denunciations to establish against the Holy One a charge of passionateness and hardness or inhuman severity.¹ Some who may be able to bear the stern Philippic against Pharisaism recorded in Matthew xxiii. may be scandalized by the extreme bitterness of these woes against the cities of the plain, and ask, Was it not inhuman thus to denounce poor ignorant villagers for an instability in religious affection which is all too common a fault of frail human nature ? But before rushing to such a conclusion, one would need not only to read the words, but to hear the tones in which they were spoken. We know with what heart-melting accents of pity the lament over Jerusalem was uttered. What the objective import of those woes on the cities of the plain may be we presume not to determine, but of this we are sure : they are not more awful than the words of doom pronounced upon the holy city : “ Behold, your house is left unto you desolate ! ” Yet Jesus wept when He uttered this fate-fraught sentence ; and is it too much to assume that the *woes* were spoken with the

¹ Keim (*Geschichte Jesu*, iii. 649) charges Jesus with these faults of temper, quoting in proof of passionateness the invectives against the Pharisees, and in proof of hardness his bearing towards his mother (John ii.), towards John the Baptist (Matt. xi.), and towards the Syro-phenician woman (Matt. xv. 21).

same infinite sadness of a heart filled with divine love that would have saved, and with divine pity over those who would not be saved? What difficulty is there in believing that Jesus, on some unknown occasion, stood on the heights above the lake of Gennesaret, and looking down on the scenes of his recent ministry, felt just as He afterwards felt when, from the summit of Mount Olivet, He looked down on the Holy City?

But why then, is it asked, those comparisons between the cities of the plain and the cities of the Dead Sea and of the Mediterranean coast? Why, we reply, those comparisons at another time between the men of Nineveh and the men of that generation?¹ The purpose of all these comparisons was not deliberately and in cold blood to enhance the guilt of the persons complained of, but to express the grief and vexation and keen disappointment of patriotic love. It gave the Saviour no pleasure to speak such words. Fidelity to his vocation as a prophet required Him to speak the word of doom, but the word of the Lord was a heavy burden to his spirit. Fidelity, we say, required Christ to utter these woes, just as at other times fidelity required Him to hold up to reprobation the vices of hypocrisy, pride, and tyranny, characteristic of Pharisaism. For He was the Incarnation of Truth as well as of Grace; and it is *true* that apostasy is a damnable sin, and sinks those guilty of it into lowest depths of depravity and wretchedness. All prophets and apostles agree

¹ A similar comparison occurs in Matt. x. 15, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." The repetition of such phrases suggests the idea of a proverbial usage.

in declaring this truth. See, *e.g.*, in what terms the writer of the Epistle to the Hebrews speaks of those who have been enlightened and have fallen away. He declares that it is impossible to renew them again unto repentance, and that their end is that of the land which beareth only thorns and briars. And observation¹ and experience justify the statement. It is matter of fact that, the deeper religion has gone into a man, the more hopeless is his state if he apostatize. The brighter the light in the soul, the deeper the darkness when the light is put out; the sweeter the manna of God's Word to the taste, the more loathsome it becomes when it loses its relish; the brighter the fire on the hearth while the fuel lasts, the more certainly when it goes out it will leave nothing but ashes.¹

A. B. BRUCE.

¹ Another point that might excite some surprise is the importance attached to miracles (*δινδυμεῖς*) as persuasives to repentance, a fact all the more surprising when it is considered what convincing evidence had been supplied in the cities of the plain of the impotence of miracles to produce a radical moral change. But our Lord's words merely imply that the abundance of miracles wrought among the men of Capernaum sufficed to shew what sort of men they were. Remaining unimpressed in presence of such mighty works, they were tested and proved to be men of worldly unbelieving heart. In asserting that miracles would have had more effect in Sodom, Jesus indirectly taught that the persuasive power of miracles is not of the highest order. Miracles would probably have produced a greater effect in Sodom than in Capernaum, just because the men of Sodom were in a ruder moral condition, even as, for the same reason, they had a greater effect in Samaria than in Jerusalem.

*THE NEW BIBLE.*¹

I BELIEVE I shall be doing a service to the readers of *THE EXPOSITOR* by calling their attention to this work. Two of the editors, the Rev. T. K. Cheyne and Mr. Driver, are members of the Revision Committee of the Old Testament, but they are careful to distinguish between the object of the larger revision and that on which they have been engaged. Their work will doubtless tend to prepare the way for the Revised Version. It is, indeed, just one of those *Vorarbeiten* which are especially needed to prepare the way for it. At the same time it is at once wider and less authoritative in its scope. It presents not results, but the materials which go to form the results. It is not a single authoritative text, but a collection in the briefest and most compact form possible of the opinions of the best commentators and critics, by reviewing which that text will be formed. And it also presents, so far as the limits of the work admit, an outline of the external evidence on which the text must be constructed.

It is well known that the defects of the Authorized Version are derived from these two main causes: on the one hand, faulty translations of a correct Greek or

¹ "The Holy Bible," Edited, with Various Renderings and Readings from the best authorities, by the Rev. T. K. Cheyne, M.A., and S. R. Driver, M.A., and by the Rev. R. L. Clarke, M.A., and A. Goodwin, M.A. London. Eyre and Spottiswoode. 1876.

Hebrew text; and, on the other hand, correct translations of a text in itself faulty. In both these departments great advances have been made since the year 1611. Our modern revisers have probably inherited only a small portion of the poetry, the genius, the glow and inspiration, of the original translators; but they are indisputably superior in science and scholarship, and they have access to much fuller and better materials. Whereas the text of the Greek Testament which was taken as the basis of King James's Version was derived from some five manuscripts, only one of which reached even the second rank of excellence, the manuscripts now available may be counted by hundreds, some of them of the very highest value; and the best of these have now been accurately collated or edited, and their contents scientifically weighed and classified. Nor has the advance in grammatical and philological knowledge been less. Marked in Greek, it has been even more marked in Hebrew; and it seems hardly too much to say that the discovery of the true sense of many an obscure passage of the Old Testament has been reserved for the present century.

The editors have done well in keeping quite clear and distinct the two classes and kinds of correction that the Authorized Version needs. They have printed this version in full just as it stands, and the corrections are indicated by a system of foot-notes. In these the division is carefully observed between those which are due to defective rendering of a given word or sentence in the Greek or Hebrew, and those which are due to the substitution, in accordance with the critical evidence, of different Greek or Hebrew

words. In the first instance the opinions quoted are those of the principal commentators ; in the second instance, those of the leading textual critics, along with the evidence of the five or six most important authorities (in the New Testament manuscripts, in the Old Testament chiefly versions) by which the question has to be decided.

A system of abbreviations is used to represent the names of the different commentators and editors, and these abbreviations are explained by lists which are given in the introduction—lists which will have an additional value, as shewing the opinion of competent scholars as to what names are really to be trusted, and what are not. The opinions are summarized, so far as I can judge, with much skill and success. The names are grouped together as much as possible ; and where a single translation does not represent quite exactly the views of several commentators, some qualifying expression ("nearly," "practically," "perhaps") is introduced.

The words or clauses for which various renderings are given in the notes are indicated in the text by letters ; those for which a different reading is to be substituted, by figures ; the method being very similar to that employed in the margin of our reference Bibles. The references are just a degree harder to trace, partly from the double use of letters and figures, and partly because the foot-notes are printed continuously, and not in breaks like the marginal references. It will need some little practice before the reader becomes quite accustomed to the system, but, once familiar with it, he will recognize its advantages.

It is strange what an amount of comment it has

been found possible to compress even into the narrow limits of space allowed. This is especially noticeable in some of the Epistles, where the commentary is frequently sufficient to enable the reader to thread his way through the main difficulties. Often, too, we are struck by the extent to which the slightest alteration throws light upon what is otherwise obscure. Thus in that very unintelligible Psalm (as it stands in our Bibles), the eighty-seventh, in the clause, "I will make mention of Rahab and Babylon to them that know me," we are told first that Rahab stands for Egypt ("lit. 'pride.' Comp. Isa. xxx. 7, li. 9"), and then to substitute "as" for "to." This slight change brings order into chaos. "I will make mention of Egypt and Babylon *as* them that know me," *i.e.*, "I will reckon them among my own people," thus giving us one of those "evangelical" prophecies which point to the ultimate inclusion of the Gentiles.

The class of people to whom it would seem that this annotated Bible will be of most use, is the *homo unius libri*. Where only a single commentary or some two or three commentaries—perhaps not always of the highest value—are used, this work will supply a check upon them. The reader will have sufficient acquaintance with the questions raised to understand the hints that are given him, and he will be able to compare his own commentary with the views, neatly and accurately formulated, of the best scholars. The misfortune has hitherto been that in this country the general reader is apt to come too little into contact with really scholarly opinion. The scholars have held aloof and worked on in their own lines, leaving the general public to take care of itself.

The consequence has been a complete confusion of authorities, with no sort of discrimination between bad and good. Men like Meyer have been put on the same level with Scott and Barnes ; or, rather, Scott and Barnes have been read while Meyer has been neglected. The work before us should help greatly to remedy this. The reader will find from it, that while no one name is to be followed absolutely, there will gradually emerge a group of authorities to which he will be inclined to pay the most respect.

There are two points that perhaps ought to be noticed. One is, that the manuscripts quoted on the New Testament really only give a very rough idea of the balance of authorities. The versions and patristic readings are most important items in the evidence. Still, the great uncials, *Vaticanus*, *Sinaiticus*, *Alexandrinus*, *Ephraemi*, *Bezæ*, do represent approximately the history of the text. The other is, that among a list of authorities which is in general very complete, there yet appear to be some omissions. One cause of this is that the work has evidently been some time in hand. It is not easy for those who are without experience of work of the kind to appreciate the amount of minute and careful labour which this volume represents. Hence it would seem as if some portions of it had been struck off at a date considerably before the publication of the whole. We should be inclined to account in this way for the absence of any reference to *McClellan* upon the Gospels. This is the more to be regretted, as *Mr. McClellan* is the most formidable opponent of the views now most in the ascendant as to the criticism of the text ; and though in the judgment of the present

writer, at least, he is in the main wrong, still his opinions are always ably stated, and where, as is not seldom the case, he goes over to the other side, his accession is of great, if not decisive, importance. Indeed, it is just this inconsistency (which a work like this annotated Bible would shew very clearly) which proves the absence of definite scientific principle in a writer otherwise of marked ability. We miss, again, Dr. Vaughan on the Romans, in its later editions, a finished and valuable commentary, which might have been used with the more advantage, as it is particularly happy in translations. But the strangest omission, and one for which we find it most difficult to account, is Dr. Lightfoot's Commentary on the Galatians—one of the very classics, not only of English but of all theology—which has now been several years before the public. On the other hand, the Commentary on the Colossians, though so recent, is included. We have also to be thankful for the collation of several commentaries which are less well known in England, such as Bouman, Kern, Holtzmann, Züllig, not to speak of names like those of Fritzsche, Rückert, Wiesinger, Harless, &c. On the Old Testament, much of the matter will be entirely new to the English reader.

W. SANDAY.

II.

THE REASONABLENESS OF PRAYER.

“EVERY one that asketh, receiveth,” affirms the Son of God. “Nay,” reply certain of our modern teachers, “no one who asks, receives.” If we inquire on what the first affirmation is based, the Lord Jesus virtually

replies, "On what I know of our Father who is in heaven, your Father and mine." If we ask on what the second affirmation is based, our modern teachers reply, either, "On what we have learned of God by the researches and discoveries of Science;" or, "On the fact we have discovered, that there is no God to hear and answer prayer." As we think of God, then, so we think of prayer. And yet even those who think truly and nobly of God, who believe that they have seen all the glory of God in the face of Jesus Christ, are often troubled with doubts and misgivings: as they listen to the confident, the too confident and dogmatic, assertions of men whom they honour for their generous ardour and unselfish devotion in the service of scientific truth, their faith in prayer is often weakened and overcast, even though it be not destroyed. Is there, then, any real and adequate cause for their secret uneasiness? Has modern thought any arguments to urge of such a force that we do well to question, or distrust, the efficacy of prayer?

The great modern argument against prayer is this:—We everywhere find the reign of law; *i. e.*, God, if there be a God, rules the universe and the affairs of men in certain fixed and invariable modes: how then can we hope, or wish, that He should violate these laws, which ensure the general welfare, in order to shew special favour to this man or that, to supply his want, or to gratify his desire? Time was when it was pardonable that men should pray for rain or for fair weather, for health or abundant harvests; but it is no longer rational of them now that the scientific idea of law has been proclaimed.

We know that rain is the product of atmospheric laws which, under certain conditions, render it inevitable. We know that health and disease are the results of physiological laws, which absolutely determine that one man shall live and another die. The idea that rain and death are dependent on the will of a Being who can avert or precipitate them at his pleasure, is, therefore, utterly unscientific and irrational; it belongs to the days when broad margins of human life and thought lay in a gross darkness, peopled, by the popular imagination, with the caprices of an omnipotent Will; just as in the ancient maps large unknown tracts of the earth were depicted as the haunts of chimeras dire and monstrous forms of life. But now, darkness has given place to life, the monstrous to the natural, caprice to law, confusion to order; and we can no longer believe that, by our prayers, we change that perfect Will which works out the welfare of the universe by methods as fixed and invariable as Itself.

This, I believe, is a fair and candid statement of the chief modern objection to prayer. And it is very obvious to remark that it goes upon a very limited, a very unphilosophical and unbiblical, conception of what prayer is. It assumes prayer to be mainly, if not solely, an asking for certain personal and temporal gifts which can only be granted by suspending or violating the ascertained laws of the universe, by disturbing the physical sequences which Science pronounces to be unalterable. But such a conception of prayer is as unscriptural as it is inadequate. If we study the prayers recorded in the Old and New Testaments we find, as we have seen, that

prayer is by no means only an asking for what we have not got ; it is also, it is rather, a spiritual communion with the Father of our spirits, a tender, sustained, devout meditation on Him, on his works, his providence, on our relations to Him and his purposes concerning us : it is a meditation surcharged with emotion, and which tends therefore to run into the most impassioned moods of thought and utterance. And, moreover, from the whole Biblical teaching on prayer we may infer that, so far from being an endeavour to change the Divine Will, and to adjust it to our personal and varying desires, it is rather a sincere and strenuous endeavour to adopt that Will, and to bring our actions, aims, desires, into a free and happy accord with its volitions.

It is because we, we of the Church, have not risen to the large, generous, spiritual conception of prayer which the Bible teaches and implies, that at least one of the many modern schools of thought has, first, misconceived the very idea of prayer ; then challenged us to put it to an inappropriate test ; and has, last of all, defied us to prove that it is capable of producing the results we expect from it. Our first duty and endeavour, therefore, should be to revise, to raise, and enlarge our conception of prayer, until it squares with that of the Sacred Volume from which we profess to derive it.

But when we have reached this point, it will surely be said :—“ Granting that the common conception of prayer is too limited, too colourless, too unspiritual ; granting that prayer is *much more* than a mere asking for what we wish to have and have not got ; still does it not *include* asking and receiving, asking even

for personal and temporal gifts, and much more for "the gifts of the Spirit"? Does not the very Bible itself bid us ask that we may have, and seek that we may find, and knock that the door of the Divine bounty may be opened to us?

Assuredly it does. If I say that a woman is not only pretty, but also good and kind, and imply that it is better to be kind and good than to be pretty, I do not thereby deny that she is pretty; I affirm it. And, in like manner, when I say that prayer is not a mere asking, but also a communion with God, and a meditation on his works and ways, and imply that to meditate on Him and to commune with Him is even better than to ask Him for gifts, I do not thereby deny, I rather affirm, that prayer includes petition for such things as we have need of. "Well, but under this modern scientific conception of the invariable and universal reign of law, of God as ruling according to certain unalterable methods and sequences, what scope is left for such prayers as these? Is it not, as we are told, irrational to believe that God will depart from his established modes of action in order to shew us a special kindness or minister to our individual needs?"

It is by no means irrational, I reply; nay, it is irrational, rather, *not* to bring even our personal and temporal wants before God by prayer and supplication. Prayer is entirely reasonable, if only it be rightly understood. But if any man ask me still further, "Can you *prove* the reasonableness of prayer?" I can only answer, "I will try."

i. Consider, then, that quite apart from any suspension or infraction of law, *God may answer many*

of our prayers by the influence He exerts on our own wills. Of the two, we are far more dependent on that which is within us than on that which is without us. Character tells more profoundly on our happiness and well-being than our external conditions. It is better to be wise than to be rich, and better to be good than to be wise.

Kind hearts are more than coronets,
And simple faith than Norman blood.

A change wrought upon our disposition does more for us than a change of circumstance. To raise and sweeten our mood is better than to put money in our purse. A happy lover meets fate and change in an armour of proof which a loveless millionaire might well envy him, and still more those unhappy persons who are too great to be loved. That sincere trust in God which really saves a man from care for the morrow is worth more than the most ample and sumptuous provision for to-morrow, since that very provision is quite capable of becoming only a new care to us. Every one must have observed that the very same words, the very same tasks, the very same set of circumstances and events, produce the most different and opposite effects on different men, nay, even on the same man in different moods; and every thoughtful and experienced person must have discovered that there is a sunshine of the soul far more capable of irradiating and transfiguring the world than the meridian light of the sun, and an inner darkness to which that of night is bright as day. And in these common facts of human life and experience we have a wide scope for answers to prayer—above all, for answers to those prayers on which, if we are

wise, we lay the keenest emphasis, the prayers which relate to character, to inner well-being. If God touch the springs of thought and emotion within us, He may often give us all we need and ask, without so much as putting a new accent over a single iota of our outward lot. Let Him but shed a new or an intenser light into the secret recesses of our nature, the light of a truthful, a patient, or a cheerful spirit, and the whole world is effectually changed for us, though to all but us it remain unchanged. Take the familiar example of St. Paul. He was smitten with an infirmity which, as he thought, made him desppicable in the eyes of men. He loathed it, for he assumed that it impaired his usefulness, impeded the work of his apostleship.¹ It kept him in an agony so sharp that he compares it to that of a miserable wretch impaled on a stake. Again and again he prayed that he might be delivered from it; and the only answer to his prayer was an inward assurance that, so far from impeding him, his infirmity should aid him in his work, by letting the Divine strength shine the more manifestly through him. No physical change is wrought upon him. It is only his spirit that is touched and changed. And yet his whole world instantly grows bright to him; he glories in that whereof he was once ashamed, and is "glad" to bear the very infirmity which had seemed to him an agony not to be borne.

2. But if God may answer many of our prayers by influencing our own wills, *He may answer many more by influencing the wills of our neighbours.* Consider how dependent we are on one another, and

¹ Gal. iv.14.

especially on those who stand nearest to us, for the dignity, the sweetness, the comfort, and the purity of our lives. Our peace of mind, the whole comfort of our life, may hang on their tempers and moods. Their disposition towards us may seriously affect our very circumstances, and must still more seriously affect our happiness. Few questions are of graver moment to us than how they stand affected towards us. We see ourselves in our neighbours' eyes, and are elated or depressed as they think well or ill of us. In our dealings with a man of business, it may make little difference to our profits whether or not he be of a frank, honourable, kindly nature; but what a difference it makes to *us*! In our social intercourse, our relations to our families, our servants, our neighbours and friends, how much our welfare and happiness depend on their moral character, their truthfulness or untruthfulness, their reliability or unreliability, their good or ill will toward us! The substance of our prayers for ourselves is, I suppose, that we may become wise, good, useful, tranquil, happy; and who does not see how largely these prayers may be answered, quite apart from miracle, simply by a Divine influence on the hearts of our kinsfolk and acquaintance?

There is a capital illustration of the extent to which the lot and fortune of men are affected, simply by impressions produced on their minds, and on the minds of those with whom they have to do, in the story of Gideon.¹ God comes to him in the night, according to the ancient chronicler, and bids him go down with "the three hundred" against the vast

¹ Judges vii.

camp of Midian. But the brave Judge hesitates ; the crisis is great, the summons sudden and unexpected. As he hangs in poise God says to him, " If thou fear to attack them, go down secretly to the outskirt of the camp, and mark what thou shalt hear." Gideon steals down the hill under cover of the darkness, and approaches the nearest tent of the alien host. As he crouches by it and listens, he hears two soldiers talking. One of them is telling a dream to his comrade. " I dreamed," he says, " that a thin round barley-cake rolled down the hill, and tumbled against tent after tent of the camp — tent after tent falling before its onset, till the whole camp lay prostrate on the earth. What do you make of that, comrade ? " His fellow answered him : " What I make of it is this. The barley-cake which came rolling down the hill, and upset the tents, stands for Gideon the Hebrew and his half-starved band. The gods have forewarned you that, sooner or later, they will smite and destroy our host." As he listens to the dream, and the interpretation thereof, Gideon takes fire. He returns to his camp, rouses the three hundred, and proves the poor visionary Midianite a true prophet. Now if Gideon had prayed, as perhaps he did, that the host of Midian should be given into his hand, one of our modern teachers, could he have been there, might have stepped up to him and said, " Pooh, nonsense, man ; you are asking a miracle of Him who acts only by fixed laws ! God is always on the side of the bigger battalions. Get a larger army, drill it better, arm it better, command it better, and then indeed you may hope to conquer the host of Midian." Yet, simply by influencing the mind of one man through the dream

related by another, God as truly gave the host of Midian into the hand of Gideon as though He had wrought a thousand miracles.

In the influence of the Divine Will, then, on the wills of men, there is scope, there is large and free scope, for prayer and for answers to prayer.

To this conclusion, however, it will be objected by those whose argument I am trying to meet: "But God acts and rules by law *in the spiritual* as well as in the natural *world*; his methods are as fixed and invariable in morals as in physics. He influences the minds and wills of men, not in response to their wishes or supposed needs, but in accordance with the eternal counsels of his perfect Will."

I reply: "You have not *proved* that yet. You have tried, indeed, to deduce moral laws from the facts of human life; but God's action on the wills of men is so much more immediate, flexible, various, and recondite than his action in the physical universe, that you have not been able to discover and formulate the laws by which it is governed."

To this reply, however, they will probably respond: "Still, if we admit *that*, must not you admit that the whole set of modern thought and discovery runs in the direction of law, order, development, and renders it probable that God does act by law, even where we cannot formulate and prove the laws on which He acts? Must you not at least admit that we rise to a loftier conception of the Divine Nature if we conceive of God as ruling the spirits of men, as He rules physical sequences, by laws so wise that He need never depart from them? And if this conception of God, as ruling in all regions of the universe

by law be the loftier, must it not be the truer also? Are we not sure that our greatest thoughts of the infinite and eternal Ruler of the universe must be the truest and the best?"

And to this I reply, Assuredly we are. And if your conception of God be the highest possible to man, doubtless it is also the truest. But I have a still higher conception of Him to suggest.

3. For *even in the province of physical sequences*, in the region which is confessedly under the reign of law, *there may be answers to prayer which yet are not miraculous*. Here are two conceptions of God—the scientific and the religious—and we have to determine which is the greater of the two. According to the teachings of Science, God is the first great Cause, *Causa causans*; his power extends throughout the universe: and because He is of a perfect wisdom and a perfect goodness, He acts on impartial and invariable laws in every province of his activity, thus securing the universal welfare. Now this conception is so noble and so true, that no thoughtful man can well reject it, or seek to impair its force. And yet, if it be held alone, does it not present God before us in the unlovely aspect of a pedant or a Pharisee, as the slave of his own methods; a willing slave indeed, keeping within self-imposed limits for a benevolent and noble end, but yet the slave of his own methods, the creature of his own habits? Is *this* the ultimate bound, the highest summit, of thought? Can we frame no loftier, and therefore truer, conception of the Most High, since we have agreed that the loftiest must also be the truest? Consider what I have called the religious conception of Him. Conceive a Being of boundless power, wisdom, goodness,

who has indeed, and who freely uses, his own fixed and invariable methods of action, on the one hand; and who, on the other hand, has the fluctuating, various, and conflicting wills of his innumerable creatures to train and purify. Conceive of Him as so adjusting the one to the other that by his use and observance of invariable laws He works out the highest possible good of each of his creatures through all the ages of time, that He meets their ever-varying and to us incalculable needs, and either satisfies or denies the very desires of their hearts as may be best for them. Is not this a still nobler and loftier conception of God than the other? Some man may say, "Perhaps it is; but still it is an impossible conception." "Impossible!" I reply; "why you and I have conceived it. Is it impossible, then, that God should be as great as we can think Him to be? Must He not be indefinitely greater? Have we not agreed that our loftiest conception of God must be the truest, simply because it is the loftiest?"

To say that God cannot so administer his laws, moral and physical, as to answer our prayers, as to give or withhold what we ask of Him as may be best for us, is virtually to set limits to his power, or his wisdom, or his goodness, which we have granted to be illimitable. Once admit that God *is*, and that He is infinitely wise and good and strong, and from this single premise we may logically infer the efficacy of Christian prayer. If God be, and be what we hold Him to be, He *can* answer prayer, without a miraculous interference, simply by administering the laws of his eternal wisdom and grace.

4. But we may reasonably contend still further, that *occasions may rise when, for the greater good of his suppliant creatures, God will even work miracles in answer to prayer.* Why should it be thought a thing incredible that the invisible Cause of that manifold effect we call Nature should become visible? why should we deem it impossible for Him to shine through the veil of cosmical forces behind which He is commonly concealed, and compel men to say, "This is He who is always working in all"? If the laws by which He rules in earth and heaven be not external forces within which He sits imprisoned, but simply the methods by which He commonly acts for the good of the universe, why should He not, if there be a sufficient cause, if He can thus promote the greater good of the universe, come forth from his hidden sanctuary to shew Himself to men, to let them *see* Him doing what He is for ever doing *unseen*? To say that He cannot, on the ground that to work a miracle He must suspend the laws which He had before enacted, is to fall into two errors, of which it is hard to say which is the more unscientific. The first error is that we limit the Inhabitant of eternity by that law of succession by which our thoughts are bound, and make Him a creature of time. If *I* determine to spend every day of the next year in a certain invariable order, and then, six months hence, resolve to spend one day in a different way, no doubt I traverse my original determination, I change my mind. But with God no such self-contradiction is possible, since with Him there is no succession of thoughts and resolves. He is the "I AM," the Eternal, and sits high above all

time and change. All things are always present to his mind—the exception as well as the rule, the miracle as well as the law; one is not before the other, nor against the other.

And the second error of this conception is that it holds the free activity of God to be limited by his laws, as though they were independent of his will, instead of expressions of his will—an error best refuted by our own daily experience. A wise and good father has rules by which he guides his own life and his intercourse with his household; but can he not, without violating these rules, listen to his children's requests; *shew* them what he is doing for them always, and why he cannot give them what they ask; infuse a cheerful courage into their breasts when they have to do without what they wished to have; and at times both grant them what they desire and enhance the value of his gift by the thoughtful and tender kindness with which it is bestowed? And shall not our Father in heaven be at least as free as the father of our flesh, and yet as observant of order and rule? *How* God should be both free and yet bound by law, is indeed a mystery which as yet transcends our thoughts. But the blending of free will and necessity in the nature of man, the fact that he is always free and yet never free, is a mystery equally insoluble. Because of this mystery which our reason cannot grasp, this paradox which we cannot resolve and reconcile, we do not deny either that man is free to choose his own path, or that his path is necessarily determined for him. We admit both as facts, and wait till we are wiser for the large truth which is to reconcile them. Why,

then, should we deny either that God is free to listen to and answer our requests, or that, in all He does, He acts according to the law of his eternal wisdom? The mystery is simply the old *true* paradox of Free Will and Necessity, which no man has solved or is at all likely to solve. We see an earthly father moving with free and kindly step within and beneath the laws which he has prescribed for himself, stopping to comfort this child and to correct that, stepping aside to lift up the fallen or bring back the erring; and we best conceive of God when we think of Him as our Father in heaven, observant of law and rule indeed, yet not bound by them, able so to administer them as to secure the general good, able also so to vary their operation or so to transcend it as that He may carry comfort, pardon, and the gifts of his bounty to every seeking and prepared heart.

It is on this conception of Him that our Saviour insists, and especially insists when He teaches and encourages us to pray. To meet the doubts and fears of the weak or the sceptical, or to rebuke the insolence of the scornful, it may be necessary at times to shew that Science has nothing to allege against the efficacy of prayer; that by his influence on our own wills or the wills of our neighbours, by his perfect administration of perfect laws, or by miracles which transcend the laws they illustrate and emphasize, God may grant us our requests. But, after all, if we believe in God, our best wisdom will be to speak to Him for ourselves, to speak to Him as to our Father in heaven, assured that He will listen to us, and that, by giving or by withholding what we ask, He will correct and renew our wills,

and purge them of all that now makes it hard to say, "Thy will, not ours, be done." Only, let us ever remember that, when we pray aright, we do not attempt to dictate, to prescribe, to change the perfect Divine Will, and, still less, to whine and wheedle till we get our own way: we rather endeavour to lift our imperfect wills into harmony with God's perfect Will, whether it say "Ay" or "No" to our passing desires, whether it be revealed in miracle or in law.

CARPUS.

*A CHAPTER OF GOSPEL HISTORY.*6.—THE SAGES AND THE BABES. (*St. Matt. xi. 25, 26.*)

THESE verses exhibit the Lord Jesus giving devotional expression to his feelings of joy and sorrow amid the encouragements and discouragements of his ministry. The words are found also in the Third Gospel, there in a somewhat different historical connection. In Matthew, Jesus utters the prayer amid discouraging circumstances, as if consoling himself, under the disappointments of life, by the thought that a man can receive nothing except it be given him from heaven; and that whatever lot it pleases God to appoint, it is one's duty and wisdom to acquiesce in as the best, however contrary to human wishes. He finds Himself despised, rejected, deserted, doubted, on every side. The great world of culture, fashion, and religious profession disregards Him; the common people, as represented by the inhabitants of the towns wherein most of his mighty works were done, vex and grieve Him by their fickleness. Even John the Baptist makes Him

painfully conscious of the weakness of human nature by sending a message which implies doubt whether He be indeed the Christ. In this forlorn situation He falls back on his Father in heaven, and finds in his bosom the rest and comfort which He seeks in vain elsewhere; confessing to his Father the sorrowful facts in a spirit of filial resignation, and then going on to console Himself by the reflection that the Father knows Him as his Son, whoever may be ignorant of his person and claims, and that He is the sole revealer of the Father, whether men receive Him as such or not.¹ In Luke, on the other hand, the same words appear as an utterance, not of sadness but of joy, spoken on the occasion of the return of the Seventy with glowing accounts of the success of their mission. "In that hour Jesus rejoiced in spirit, and said" what is here recorded. The difference, however, is on the surface rather than in the heart of the matter. The sadness implied in Matthew's account was relieved by some such joy as Luke refers to; for Jesus speaks of babes to whom were revealed the things hidden from the wise. On the other hand, the joy which Luke ascribes to the Saviour must have had a shadow of sadness on it; for whence otherwise that significant allusion to the unbelief of the wise and prudent? Whether uttered only once, or as some think twice, the words express both gladness and sadness, and shew us the august Speaker doing what all should do—making God his chief good, and both sorrowing and rejoicing in Him.

As it stands in Matthew's narrative, this memor-

¹ Matt. xi. 27.

able utterance of Jesus breathes more of the spirit of sadness than of gladness, and may be thus rendered: "I confess to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them only unto babes. Even so, Father, for so it seemed good in thy sight." Reading the words thus, as a humble confession, we observe in them, first, a clear perception and frank admission of the facts. Jesus knew the exact state of the case, and did not disguise it from Himself. He saw and acknowledged that few believed in Him, and that these few were drawn, not from among the men of talent and learning, but from among those who were illiterate, and, in comparison, as babes in knowledge. In this severely truthful description of the situation we discern a proof that Jesus was indeed meek and lowly in heart. Vain men would rather not know the truth when it is other than flattering. They make themselves believe that their influence is greater than it really is, both in its extent and in its quality. They magnify the number and the importance of their followers. They think all eyes are upon them; and whoever shews any special liking for them, is in their esteem, on that very account, a superior person. "Babes" is the last title they would think of giving their admirers. Our blessed Lord was above such weakness. Meek and lowly in spirit, He sought not to honour Himself by conferring undeserved honours on his friends; but was content to be the Saviour of very real sinners, and the Master of disciples who were mere babes.

We note further that the facts are admitted without bitterness. There is no feeling of resentment in

Christ's bosom against those who do not believe in Him, no sneer in the tone with which He pronounces the words "wise and prudent." The prevalent unbelief does indeed affect Him keenly, but it is with sorrow, not with anger. He does not mean to give thanks for the blindness of the wise, as well as for the vision of the simple. It is on the latter only that his mind rests with complacency. He would be glad if all had eyes to see; but since that may not be, He is thankful that some have, even though they be men of no account in enlightened circles. That this is the true state of the Speaker's feelings is manifest from the spirit of resignation in which the adverse aspect of facts is spoken about. It is in such a spirit that He alludes to the fact that only babes believe in Him. It is not what He wishes; but it is his Father's will; and that is enough. He accepts a lot which his heart would not have preferred, because it is appointed by One in whose wisdom He has absolute confidence. "Even so, Father, for so it seemed good in thy sight." The tone is the same as in Gethsemane, when He said, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." The Son of Man could not resign Himself without a pang to the unbelief of any—learned or unlearned, wise or simple.

Yet whatever agony may be beneath these words, the resignation they express, let us note this further, is *absolute*. There is no murmuring against the Father in heaven, any more than there is bitterness against men on earth. God's sovereignty is loyally acknowledged. Jesus calls his Father "Lord of

heaven and earth," with express intent to recognize his right to do as He pleases, to give or withhold spiritual vision, to reveal his Son to men, or to leave them in the darkness of ignorance and prejudice and self-conceit.

The foregoing remarks may suffice to bring out the general drift of this devotional utterance of Jesus, in which resignation and thanksgiving are blended. We now add a few additional observations on some special points.

1. And first a word on the vague expression, "these things" (*ταῦτα*), by which the subject of revelation is indicated. There can be little doubt what "these things" are. They are the things which were always in Christ's mind as the objects of absorbing interest, and which, in speaking to his Father, who knew him perfectly and was acquainted with his inmost thoughts, it was quite unnecessary to particularize. They are the things of the Kingdom, to which, in the Sermon on the Mount, Jesus exhorted his disciples to give the first place in their hearts, and to which He Himself never failed to assign the position of sovereign importance. In the case of ordinary men such a phrase as "these things," denoting the things they habitually think of or care for, might safely be assumed to mean something very different—even food, and drink, and clothing. "For after all these things do the Gentiles seek." After these things do even Christian disciples too often seek, albeit they are aware that their heavenly Father knoweth that they have need of all these things, and has promised that to those who seek first his kingdom and his righteousness, all these things shall be added. But with Jesus it is

altogether different. When He speaks vaguely of "these things," we may be quite sure that He means precisely those things which we are so apt to put in the second place, viz., the kingdom of God, the righteousness of God, the good will of God to mankind. These things He placed above all other things, all through his life on earth: they were more to Him than meat; for He said, and could say with truth, " My meat is to do the will of him that sent me, and to finish his work." The very vagueness of his language here is an additional evidence of the fact stated, if such were necessary; for the vagueness springs from the circumstance that the Speaker's thoughts are so habitually fixed upon certain things, that it does not occur to Him to say what the things are about which He is thinking. He takes for granted that his Father will understand what his Son is always thinking of; just as, when a boy of twelve, He was surprised that his earthly parents did not know how He had been occupied during the time that He had been absent from them. "Wist ye not that I must be about my Father's business?" What else did ye imagine I could be doing, than attending to the things of my Father? said the boy then. What else, we may ask, than these same things, can the man Jesus be alluding to in this address to his Father now? It is not impossible that the manner of expression was determined by some outward occasion, as, *e.g.*, by the reports of the Seventy concerning the success which had attended their preaching of the good tidings. In that case "these things" would mean the truths of the kingdom which the evangelists had just been pro-

claiming with acceptance to the people. But it is unnecessary to make any such supposition. Jesus could have expressed Himself as He did, though there had been no outward occasion to give a definite reference to his words.

2. It is of importance to form as distinct a conception as possible of the two classes named in the text—of those from whom the things of the kingdom are hidden on the one hand, and of those to whom they are revealed on the other. The former are described by two epithets¹ rendered in the English Version “wise and prudent,” not very happily in so far as the latter of the two is concerned, inasmuch as the term “prudent,” in its current acceptation, suggests the idea of a man who for prudential reasons is cautious and reserved in his attitude towards new opinions, which is certainly not what is meant by *συνετός*. That there were “prudent” ones in the sense explained among those who believed not in Christ, we know from the Fourth Evangelist, who mentions that among the chief rulers many believed on Jesus, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. But it is not to such that reference is made here. The term in question may best be rendered by some such adjective as “intellectual,” “knowing,” or by some such phrase as “possessed of a well cultivated understanding.” The two epithets, or the nouns which correspond to them, are often found conjoined in Biblical Greek in such a way that a sharp distinction between the two ideas seems neither intended nor possible. Bengel dis-

¹ ἀπὸ σοφῶν καὶ συνετῶν.

tinguishes the two words thus : the *σοφοί* are those who claim for themselves the *noetic* habit ; the *συνερτοί* are those who claim for themselves the *dianoetic* habit ;¹ which is no doubt a felicitous way of putting the matter, so far as verbal expression is concerned, but which it is to be feared conveys little information except to such as themselves belong to the class described. Perhaps the best popular rendering we can give is that adopted by the translators of the Old Testament to convey the sense of the Hebrew equivalents of the two Greek words under consideration, in a text of Deuteronomy, where the legislator represents the nations around Israel as filled with admiration of her, as a people knowing and doing God's commandments, and exclaiming, "Surely this great nation is a wise and understanding people."² Those from whom the things of the kingdom are hidden are "the wise and understanding people" of Christ's time. And we may safely assume that their wisdom and understanding have reference to, and are exhibited in connection with, the very things which, according to the Hebrew legislator, were to provoke the admiration of the heathen nations towards the people of Israel, viz., the knowledge and practice of God's law. The wisdom of the Hebrews was an ethical wisdom, and their learning consisted in a minute acquaintance with the book of the law, in which they took delight, and on which they meditated day and night.

¹ *Sapientibus*, qui sibi arrogant habitum noeticum ; *prudentibus*, qui sibi arrogant habitum dianoeticum.

² Deut. iv. 6. The Hebrew equivalent for *σοφός καὶ συνερτός* (or *επιστήμων*) is בָּבִין יְדֵי מְבָרֶךָ.

Having ascertained who are the wise and knowing ones, we have a clue to the meaning of the term employed to denote the recipients of God's revelation through Christ. The babes (*νήπιοι*) are the people who know not the law, and who as such were held in great contempt by men of the other class ; as we can see from words reported in the Fourth Gospel to have been spoken on a certain occasion by Pharisees concerning those who believed in Jesus. "This people which knoweth not the law are cursed."¹ The babes are men who in the esteem of those skilled in the law are what Peter and John were in the esteem of the Sanhedrists at a subsequent time —unlearned laymen, utterly devoid of the legal knowledge possessed by professionals.² They have no wisdom or learning to boast of, any more than the infant that is yet unable to speak. Their only virtue is childlike receptivity and teachableness ; they can drink in as new-born babes the pure milk of Christ's word ; they are not too wise to learn.

3. We observe that Christ makes the unbelief of the wise and understanding, and the faith of the babes, depend on the sovereign will and decree of God over all. The Apostle Paul does the same thing in the well-known passage in his First Epistle to the Corinthian Church, when he says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things

¹ John vii. 49.

² Acts iv. 13. ἀγράμματοι καὶ ἴδιωται.

which are despised, hath God chosen, to bring to nought things that are : that no flesh should glory in his presence.”¹ It is a view at once true and practically important ; specially appropriate to the utterances of devotion, and well fitted to serve the purpose to which it is applied by Paul, viz., to humble the pride of men. This view, however, does not preclude the inquiry how far the facts on which it is based are susceptible of psychological explanation ; in other words, how far “ wisdom ” and the lack of it tend in their own nature to hinder or facilitate the reception of truth ? That there is such a tendency, we might suspect from the fact that the experience of Jesus repeats itself in connection with all new movements and new ideas. It is not among the “ wise,” and, we may add, the “ righteous,” that new truths find their first disciples, but among men without repute, either for learning or for virtue ; a fact which M. Renan has recognized and expressed with his usual felicity. Speaking of the progress of Christianity in such cities as Alexandria, Antioch, and Corinth, he remarks, “ Like the socialism of our day, *like all new ideas*, Christianity germinated in what is called the corruption of great cities. That corruption, in truth, is often only a life more full and free, a more powerful awakening of the innermost forces of humanity.”²

It is not difficult to see how this law was likely to verify itself in the experience of Christ. The wise men of Judæa had their minds made up about all things, human and Divine. They had a fixed idea of God, a fixed interpretation of every Scripture text, a fixed theory about Messiah, a fixed system of Mes-

¹ 1 Cor. i. 26-29.

² “ Saint Paul,” p. 334.

sianic marks, fixed notions concerning the kingdom of God and concerning the nature of righteousness. Suppose one came with a new set of ideas on all these topics, what chance was there of his getting access with his new views to minds thus preoccupied with a definite and complete system of opinions? If, for example, the wise ones think of God merely as the High and Lofty One, living above the world, what chance is there of getting them to take in the idea of an *incarnation*, the idea that God is a Father, who has an eternal Son, who in the fulness of times became man? Or, again, if these wise ones conceive of righteousness as consisting in the punctilious observance of an elaborate system of rules, what likelihood is there that they will regard with favour a righteousness which springs out of faith in God's grace, and manifests itself in devoted love to the person of Him who proclaims and embodies Divine grace—a righteousness not only possible to the most depraved, but in which precisely they are most likely to make the greatest attainments? Or, yet once more, if these wise ones have got a cut and dry theory concerning Messiah, determining all the circumstances of his birth, vocation, and destiny, what hope is there that Jesus of Nazareth will get Himself accepted as Messiah, however worthy intrinsically, if in any particular He fail to correspond with their predetermined marks? Why, they will demonstrate to their own satisfaction that He cannot be the Christ, by the prompt application of some of their handy tests, such as, "Search and look, for out of Galilee ariseth no prophet." The very fact that Jesus is surnamed "of Nazareth," will be held con-

clusive against his claims. Thus we see how, pride and self-conceit apart, these men, just because they were wise in their own way, full of ideas and settled opinions concerning all the things of which Jesus spoke, were all but doomed to an attitude of unbelief. Their minds were full of thoughts and beliefs with which they were perfectly satisfied, and there was no hunger and no room for new thoughts and beliefs concerning the same things. If, therefore, Jesus desires to find disciples, He must seek them elsewhere—not in Jerusalem, the seat of the scribes and Pharisees, but in Galilee, where life is simple and natural ; not among the learned in the law and in the Scriptures, but among the mob, who know not the law ; not among the elders, who by long study have matured a system of opinions which has become a part of themselves, but among the young, who have not had time to build up a system, and whose minds are comparatively empty, and open, and receptive. Galilean rustics, illiterate laics, open - hearted ingenuous youths, may believe in Jesus, even though He be a Nazarene ; may believe Him to be the Christ, and even the Son of the Living God ; for they have no ready-made list of marks for testing Messiahship, but can only discern by a sure spiritual instinct that Jesus is a good man. Nor do they presume to determine what God can do and cannot do, but are quite open to the doctrine that in Jesus God is manifest in the flesh in the fulness of grace and truth. And so it came to pass that the empty and the hungry were filled with the good things of the Kingdom, and the rich in reputation for wisdom were sent empty away ; the wise and the understanding

remained in darkness, and the babes were initiated into the mysteries of the kingdom.

4. We said at the outset that in these words addressed by Jesus to his Father in heaven a tone of sadness is audible. We say so still ; for it is a mistake when it is supposed, either by friend or by foe, that Christ, or any one who shares his spirit, could regard the unbelief of the wise with any other feeling than sorrow. Celsus, a well-known antagonist of Christianity in early ages, committed this mistake. In his book against the Christian faith he represented the preachers of the gospel as saying in effect, "Let no one who is educated, wise, or prudent, approach ; but if any one is illiterate, foolish, untaught, a babe in knowledge, he may confidently come to us ;" and as aiming at making converts only of the silly and senseless, of slaves, women, and children. He then asked in amazement and disgust, "Whence this preference for the sinful ?" and contrasted with the strange practice of Christians the more rational practice of Pagans, in inviting to initiation into their mysteries the men of pure and exemplary lives, and devoted to wisdom. Origen, to whom we are indebted for our knowledge of this Pagan philosopher's work, replies to the taunt in a manner which we believe to be in perfect accord with the mind of Christ when He uttered the words before us. He frankly, in the name of Christianity, pleads guilty to the charge of loving the sinful and the ignorant, but at the same time denies that the Church cares only for such. "I seek," he said,¹ "the foolish, no doubt, but I also seek those endowed with mental gifts. I seek them even

¹ *Contra Celsum*, iii. 59.

by preference." Similar was the feeling of Jesus. He was thankful for the faith of even babes, but He also desired to find believers among the wise, and grieved because there were so few. But we must add, and this is the point which we wish to insist on at present, Christ was sad, not for his own sake, but for the sake of those who remained unbelieving. He had no need to take a desponding view of the situation so far as it concerned Himself. Doubtless the superficial aspect of affairs was dark enough. On one side, against Jesus, were the righteous, and the wise, and the polite—the *elite* of Jewish society; on the other, for Him, a small number of persons without learning, of uncultivated manners, and even of very questionable moral character. Truly a most unequal battle to all appearance. Yet the cause of Jesus is not so forlorn as it seems. There is hope for it in these same babes. The future is with them. They are the children of a new time, who will live and multiply and replenish the earth, when the elder generation with its wisdom shall have gone the way of all the earth. Then these "babes" in knowledge, with all their ignorance and rudeness, have two virtues of cardinal importance in the struggle of life—sincerity, and the courage which springs from strong conviction. In one of Plato's dialogues, Socrates describes a friend of his, meaning himself, as one who was not polite, but a vulgar fellow, *caring only for truth.*¹ It is an immense advantage to a cause when its supporters answer to this ironical description. That Christ's "babes" were of this sort, we know

¹ *Hippias Major.* Τοιοῦτος τις οὐ κομψός, ἀλλὰ συρφετός, οὐδὲν ἀλλα φροντίζων ἡ τὸ ἀληθές.

from the account in the Acts of Peter and John's appearance before the Sanhedrin. The Sanhedrists were struck with the boldness of the two illiterate and rustic men who stood before them. Yes! they were not polite or learned; but vulgar fellows who cared only for truth, but cared for it more than for their own life; perfectly sincere, and heroically courageous. The cause that has such men on its side, has God on its side also, and will prosper. The wise and the cultivated may regard them with a smile of contempt, but in so doing they greatly err. The distinguished French author already quoted may here again be cited as a witness. Speaking of the manner in which Gallio treated Paul when he was brought before his tribunal, M. Renan remarks: "One of the things which lead men of the world into many mistakes, is the superficial repulsion awakened in them by people without culture and without manners; for manners are only an affair of form, and those who are devoid of them sometimes have reason on their side. The man of good society, with his frivolous disdains, passes almost always, without observing him, the man who is in the act of creating the future. They are not of the same world, but the common error of the polite is to believe that the world which they see is the whole world."¹ Jesus knew that the foolish things of the world, the "babes," would eventually prevail over and confound the wise, and knowing this, He preserved his soul in patience and peace.

A. B. BRUCE.

¹ "Saint Paul," pp. 244, 245.

*THE ANTAGONISM OF CHRIST AGAINST
EXTERNALISM.*

I HAVE now traced the growth of that new form and development of the Jewish religion, which, on the one hand, entirely diverted the hearts of the Jews from all tendency to idolatry, but which, unhappily, substituted for the worship of objective idols the fetish-worship of a dead letter, and placed a hideous mummery of ceremonialism on the pedestal of a true and living faith. It was against this oral law, this system of baseless tradition, this ritualistic decrepitude, this Rabbinism enforced by a professoriate of inflated Pharisees, that our Lord directed his most burning words of wrath and denunciation. To individual scribes and Pharisees He always shewed that perfect courtesy, and forbearance, and gentleness which are essential to the ideal of a truly noble personality; but against the Rabbinic college as a dominant body, against the scribes and Pharisees as a powerful and tyrannic school, He flung the blighting flash of a terrible invective. There have been some who have dared to speak of such language as uncharitable; but the most tender-hearted, the most unselfish saints of God who have ever lived, know well that charity is something far other than a weak toleration of aggressive and insolent error; and that it not only endorses but positively requires a spirit of unsparing conflict against oppression, falsity, and wrong.

Let us by all means have "sweetness and light;" but let not the sweetness be the deleterious sweetness of subtle poisons, or the light be like that which

plays over the iridescence of stagnant pools. Times there are when serene magnanimity and playful good temper must be replaced by passionate indignation and burning moral resentment; and it has been remarked as a reiterated lesson of history, that when an age is very indifferent, and a religion very corrupt, more will be effected by the "divine brutality" of a Luther than by the polished irony of an Erasmus or even by the genial tenderness of a Melanthon.

If then Christ's rebukes of the Pharisees be studied it will be found that his charges against their system are fundamentally reducible to two, namely:—
(1) The unprofitable *minuteness*—the washings of cup and platter, the tithings of mint and anise and cummin—which made the oral law an intolerable burden to the life and conscience. (2) The utter hypocrisy of the system, manifested by the fact that it "transgressed" or "made of none effect" the very law which it proposed to reverence; and that so far from accomplishing its avowed purpose of "raising a hedge about the law," it destroyed that hedge of simple obedience and natural reverence which might otherwise have existed, and left the sacred vineyard defenceless, for every wild boar to devastate, and for every little fox to spoil.

i. The first of these charges—the charge of unprofitable minuteness—needs no confirmation. The truth of it is patent to the most superficial glance at the regulations of which any treatise of the Talmud is full. It is the natural and inevitable result of the multitudinous precepts, the endless and constantly conflicting Halachoth, of which I have given

some specimens in the preceding papers. The motto to the Talmud might well be that condemnation of its spirit which Jesus uttered, "Finely do ye do away with the commandment of God, teaching for doctrine the commandments of men." Rabbis might revel in a superstitious scrupulosity which demanded a far less painful sacrifice than would have been required by the obedience of the heart; but the poor *Am ha-arets*—the "unlearned men" whom they so insolently despised—would find it impossible to master the tedious length and labyrinthine intricacy of a system of casuistry the most recondite and the most profoundly worthless which has ever weighed like an incubus on the religion of any people. The sudden and energetic outburst of St. Peter, against the system which he, like every other Jew, had been trained so intensely to reverence, was but the utterance of a sentiment which lay unexpressed in many a heart. It was not the Mosaic system alone, but the Mosaic system as interpreted by those authorized exponents who alone at that day possessed the ear of the people, which St. Peter¹ branded as "a yoke which neither our fathers nor we were able to bear." Peter and John had already been contemptuously dismissed by the Sanhedrin as "mere ignorant nobodies,"² and the complaints which Peter so boldly uttered in the synod at Jerusalem, however offensive they may have sounded to the Pharisaic party, must have awoke a powerful echo in the hearts of many of the *Amharatsim* who heard them.

A story from a Talmudic book³ may however

¹ Acts xv. 10.

² Ibid. iv. 13. ἀγράμματος καὶ ἴδιωτας.

³ Jalkuth Simeon, f. 229. 4 (Schöttgen in Acts xv. 10.)

serve to illustrate the unexpressed feeling which must have been smouldering in so many minds. Korah, the schismatic of the wilderness, is there introduced telling the following story. "There was a widow who had two orphan daughters. She had a field, and when she wanted to plough it, some one came and said to her, 'Thou shalt not plough with an ox and an ass.'¹ When she wanted to sow, he said, 'Thou shalt not sow with diverse kinds of seeds.'² When she wanted to reap, he said, 'Thou shalt leave handfuls and a corner for the poor.'³ When she was preparing her threshing-floor he said, 'Give me the *terumah*⁴ and the first and second tithes.' She met all his demands, and then [not liking all this interference] sold her field and bought two ewes, that she might get clothing from their wool, and some gain from their lambs. When they lambed, came Aaron, and said, 'Give me the first-fruits, for thus saith God to me, "Every firstling that opens the matrix is mine."⁵ She gave him the two lambs. When the shearing came, he said, 'Give me the first-fruits of the shearing.' She did so, and then said, 'I cannot stand before this man. I will kill my ewes and eat them.' After she had killed them, he came and said, 'Give me the shoulder and the breast.'⁶ The woman said, 'Am I not free from this man even after I have killed my ewes? Lo! I make these a *Cherem*—consecrated to God.' Then Aaron said, 'It is *all* mine, for God hath said, "Every thing devoted in Israel shall be thine."⁷ So he took it all

¹ Deut. xxii. 10.

² Ibid. xxii. 9.

³ See Lev. xix. 9, 10.

⁴ A general word for gifts to the priests. See Exod. xxv. 2. Lev. vii. 32, &c.

⁵ Exod. xxxiv. 19.

⁶ Ibid. xxix. 27, &c.

⁷ Num. xviii. 14.

and departed, and left the widow and her daughters weeping."

Indeed, how could any yoke be otherwise than grievous which, according to the Rabbis, involved obedience to 583 precepts; namely, 218 affirmatives, being as many as the limbs in the body, and 365 negatives, as many as the days in the year? Even in Palestine it was difficult enough to keep such a multitude of laws and observances, apart from the innumerable inferences deduced from them; but how infinitely more difficult was this task for those myriads of Jews who, living in heathen lands, came into daily collision with inevitable circumstances, which in thousands of ways involved the possibility of ceremonial pollution. His *cophinus foenumque, supellex*¹—the invariable basket and bag which the Jew carried with him in heathen countries, to keep his food from pollution—was but a very small part of the hourly trouble entailed upon him by rules which became more stringent in the letter as they became more and more forgotten in spirit.

2. But besides a strong reprobation of these burdensome and unmeaning minutiae, the second charge of Christ against the Rabbinic system was that it was stained through and through with that worst kind of *hypocrisy* which secretly undermines and destroys that which it places in the forefront of its professed reverence. The loud exclamations of eminent Rabbis against the methods of Rabbi Akiba, which I have already quoted, shew that some of the Rabbis themselves were well aware of the possible abuses of their system, and of the excessive lengths of extravagance

¹ *Juv. Sat.* iii. 14.

to which it was gradually pushed. Yet the forty-two rules of Akibha were but expansions of those seven middôth and of that general style of exegesis which, before the Christian era, had received the entire sanction of Hillel and Shammai, and which was the prevalent erudition in the days of our Lord. And the great majority of the Rabbis were easily reconciled to any amount of hair-splitting and tampering with the text of Scripture, because they had accepted without question the stupid fiction as to the Sinaitic origin of the oral law, and had been trained from infancy to attach the extremest value to worthless Halachôth, the knowledge of which had cost them years of labour to acquire. They were not likely to give up a system their identification with which constituted their main importance in the eyes of the multitude, and won for them the intense devotion of troops of admiring disciples. A few illustrations from the Talmud will alike support and illustrate the remarks I have been making.

(1) It is laid down by eminent Jewish doctors,¹ that just as the law of the Sabbatic year was published on Sinai, so also were its minutest details and inferences. This was held to be so absolutely true, that even Moses is only supposed to be handing down rules already known to Abraham. "We find," says the Mishnah, "that our father Abraham practised the entire law before it was promulgated, since Scripture gives him this testimony, 'Abraham has obeyed my voice, observed my precepts, laws, and ordinances.'² In the Gemara of the Tract Yoma,³

¹ See the Boraitha, quoted by Rashi on Lev. xxv. 1. (Weil, *Le Judaïsme*, iii. 263.) ² Kidûshin, f. 4. ³ Weil, *ubi supra*.

we find "Abraham practised not only all that is contained in the *written* law, but all the *oral* law, even up to the purely Rabbinic precept of the *Erubh Tabshillin*¹ [or 'mixture' respecting the cooking of food]; for it is said, 'He observed my laws,' in the plural, indicating the union of the written and the oral law." A later Talmudist may well ask whether it is possible to take this precept literally, considering that in Abraham's time no festivals had been yet instituted? The answer to the query is that Abraham shewed himself as careful an observer of the religious and moral law *as if* he had already known it in its least details.

(2) But a certain misgiving as to the tendency of this "tradition as old as Sinai"—this *Halachah le-Mosheh Missinai*—joined to a profound belief in its importance, are most strikingly seen in the following anecdote from the *Menachoth*. "When Moses ascended to heaven to receive the Tables of the Law,

¹ When a festival fell on the eve of the Sabbath, the oral law declared it to be unlawful to bake or cook on that day what was to be eaten on the morrow. Ordinarily the difficulty would have been obviated by the very simple and summary evasion of cooking on the feast-day more than was actually wanted for the day, and making believe that it was accidentally left over. Thus, the Rabbis say, "A woman may fill a pot with meat, though she only wants one piece. A man may salt a great many pieces of meat, though he only wants one," &c. But in this instance, curiously enough, this particular evasion was forbidden. What then could be done? The *Erubh*, or "mixture," came in, which, to distinguish it from the other precious hypocrisies of the same kind, was called *Erubh Tabshillin*. It consisted in the master of a family taking a cake, and a piece of meat, fish, &c., handing it to some one who stood by—who was supposed ideally to represent all the other Jewish inhabitants of the city—and saying, "Blessed be Thou, O Lord God, . . . who hast sanctified us, . . . and commanded us concerning the mixture." By this "mixture" it became lawful to prepare any food on the festival for the Sabbath (Levi's Prayers, v. 4, 5).

he found Jehovah engaged in putting the tittles¹ to the letters of the Thorah. 'What is the meaning,' asked Moses, 'of this crowning of the simple letters?' 'It is,' the Lord answered him, 'because, generations after your time, there shall rise a man named Akibha Ben Yoseph, who will know how to derive mountain-loads of Halachôth from every corner and angle of a letter.' 'May I see him?' asked Moses. 'Retire backwards, and you shall see him.'² Moses retires a little, and in vision sees and hears the illustrious doctor, *but does not understand him*. He is deeply saddened by this fact, when he hears one of the Rabbi's pupils ask him, 'Rabbi, whence is this assertion derived?' 'It is,' answered Akibha, '*an Halachah revealed to Moses on Sinai*.' And on hearing these words, Moses recovered his tranquillity of mind.³

Now the *hypocrisy* of the Rabbinic system consisted in thus professing unbounded allegiance to the Mosaic legislation, while yet, for their own social or individual convenience, they contrived all kinds of methods which not only violated the letter of it,

¹ *Kepaiau*, the horns and tips of letters; such, for instance, as distinguishes י from נ, or נ from פ, or ב from כ. About these tittles, the Jews used to say, if any one in Deut. vi. 4 changes Daleth (ד) into Resh (ר), he will shake the universe, for then he makes God not one (אחד), but false (שׁקר). So in Lev. xxii. 32, if any one changes Cheth (ת) into He (ה), he shakes the universe, for then he says, "Thou shalt not praise (תָּהַנֵּן) the name of the Lord," instead of "Thou shalt not profane (תְּלַעַב) the name of the Lord," &c. Vajikra Rabba, f. 162, 1. (Schöttgen in Matt. v. 18.)

² *I.e.*, see a proleptic and antenatal vision of him. The Jews believe or imagine that the souls of all the Jews as yet unborn were summoned to Sinai to hear the law.

³ Menachôth, 28. (Weil, *Le Judaisme*, iii. 268.)

but also nullified the very principles which it was intended to support.¹

Thus, if there was one regulation more than another which was significant of the aim of the Mosaic system, it was the law about the Sabbath year. That law was intended to lay an axe at the root, not only of all greed and avarice, but also of the commercial spirit, from which greed and avarice so frequently arise. It was clearly the design of the Mosaic law to teach the Jews, by its entire scope even more than by separate regulations, that they were to be *in* the world of the nations, but not *of* it, and that their public and private institutions were to be based on hopes and desires which had no resemblance to the common life of the Gentile world. And since commerce is the great leveller of distinctions, the great unifying force in society, Moses discouraged by all possible means the commercial intercourse, which would have been certain to issue in cosmopolitan views. And in order that there might be no commerce between Israel and other nations, he tried to crush all tendency to it, by rendering it all but impossible among the children of Israel themselves. Mosaism is, in its genius and colouring, essentially agricultural, and the "merchant" became almost a synonym for the Midianite or the Canaanite.² Nothing at all resembling the ordinary rules of commerce could have flourished among a people to whom it had been promulgated as a sacred obligation that they should, at the return of every seventh year, regard every debt as cancelled, re-

¹ See the Talmudic treatises, Erubhîn and Moed Katôñ.

² Thus, in the Targum of Jonathan, the word "trader" is substituted for "Canaanite," in Zech. xiv. 21.

store every field or house that they had purchased, and set free every Hebrew slave, unless he demanded a voluntary servitude. Such institutions would only be possible in a very early and almost rudimentary stage of society; they could only be maintained in their sincerity among people who were animated with that glow of religious enthusiasm which has ever been evanescent in proportion to its early warmth. By the confession of the Jews themselves, the rigid institution of the Sabbatical year¹ fell into early and total desuetude, even while Israel and Judah were still independent, and mainly agricultural, kingdoms. But after the Exile and the Dispersion, the Jews, in every corner of the civilized world, developed that prodigious commercial activity, and that remarkable financial genius, which shewed that, up to that time, the natural instincts of the race had been diverted into uncongenial channels. The Jews rapidly became—what they still continue to be—the middle-men, the bankers, the usurers, of every country on the shores of the Mediterranean. Nor was it possible that the Hebrews of Palestine should not be influenced by the general characteristic of their race throughout the world. Here, then, was a point in which the Mosaic law came into direct collision with the national determination. Now, an honest people would, under these circumstances, have given up their commercial pursuits in deference to the law which they professed to adore above all things, or would have frankly confessed that the provisions of the law were antiquated

¹ The Jews hold that the Captivity lasted seventy years, that “the land might enjoy her Sabbaths,” *i.e.*, all the Sabbatical years which they had neglected for 490 years.

and obsolete ; and that, in these particulars, they must be regarded as null and void, because they had been superseded by the necessities of society or refuted by the logic of facts. But the Jewish Rabbis followed neither course. They were like those heathen who chalked over the black spots upon a victim, in order to pass it off as white, and so to cheat their facile deities. Hillel, even Hillel, provided the Jews of his day with a notable subterfuge whereby they could, as it were, *deceive* God by the semblance of obedience to the law, and yet pursue, at will, their own devices. This plan was called *Prosbol* (פְּרוֹבּוֹל), and simply consisted in pretending to reverence and carry out the law, while really going through a preconcerted farce. The creditor would simply say to the debtor, " This being the Sabbath year, I release you from your debt ; " whereupon, as prearranged, the debtor would say, " I am much obliged to you, but I prefer to pay it." Did the Jews refrain from laughing in their sleeve while they thus " honoured God with their lips," and " denied Him in their double hearts " ? while they thus elevated the law into a fetish, and unceremoniously pushed the fetish aside when it interfered with their intentions ?

It was the same with the Sabbath. In the Gospels alone are recorded six fierce disputes of the Pharisees with Christ because He performed works of mercy, involving no labour whatever, but conflicting with some of their *abhot* and *toldoth*,¹ on the Sabbath day. Yet they never stuck at any " management," however transparently deceitful, which enabled them to do what they liked to do on the Sabbath. Thus,

¹ See my " Life of Christ," i. 433-435, for explanation of these terms.

by a wonderfully intricate deduction, they had got their rule that no one on the Sabbath was to walk more than two thousand yards.¹ Now, one of their chief pleasures was to dine with each other on the Sabbath, but as their houses were often more than a Sabbath day's distance, and as in any case no burden, however small, could be carried on the Sabbath, what were they to do? Forego their pleasure? *That* never occurred to them. The Sadducees, with defiant boldness, quietly announced that their meals might practically be regarded as an extension of the temple worship, and therefore claimed for them the famous exemption of, "No Sabbathism in the temple;" and, without further ado, proceeded to feast with each other as much as they liked. The Pharisees treated the difficulty with deceitful scrupulosity and hypocritic evasiveness. By putting up lintels and doorposts at the end of streets, they regarded the whole length of a street as being, *pro tanto*, a single house, and in a house or "private jurisdiction" (*i.e.*, any place surrounded by walls ten handbreadths high) the rule was that a thing might be moved the whole length of the place, even though it were many miles. Since, however, in a "public jurisdiction," or in what they called a *karmelith*, things might not be moved more than four ells, a new device was ready

¹ The way in which they got at this rule is so illustrative of Rabbinic exegesis, that it should be mentioned here. In Exodus xvi. 29 a Jew is forbidden on the Sabbath to "go out of his place" (*mâkôm*), and in Exodus xxi. 13 the accidental homicide has a place (*mâkôm*) appointed to which he can flee; and this place, before the existence of refuge cities, was to be the Levitical suburb, which was 2,000 yards from the camp. Since, then, the accidental homicide did not violate the Sabbath by going 2,000 yards, by one of Hillel's *middoth*—the rule, namely, of "analogy"—it was allowed to all other people.

at hand for them. "Every man," they said, "has got four ells in which he may move things;" and so, though he would be "guilty of death" if he moved a thing *five* ells in such places, he might carry it four ells, and then give it to a neighbour, who should carry it four ells more, and so on, for a hundred miles, if necessary. By a judicious application of such rules the Pharisees were naturally able to dine together on the Sabbath as much as they liked. Thus literally did they justify our Lord's reproach, that they laid on men's shoulders burdens grievous to be borne, but would not themselves touch those burdens with one of their fingers.

Ludicrous stories are told of the wretched hypocrisies produced by the survival of these follies down to the present day. In Safed, for instance, Dr. Thomson tells us that since the town is unwalled, and since anything, even to a pocket-handkerchief, is in the Sabbath point of view "a burden," it would be unlawful for any of the Jews to carry a pocket-handkerchief in the streets on Sunday; just as in London it used to be quite common down to a very recent time, and perhaps is so now, for Jews on the Sabbath to wear the pocket-handkerchief tied round the knee *as though it were a garter*, by which device it ceases to be a burden. At Safed the little difficulty is got over by tying strings on poles at the end of the streets, which strings are conventionally regarded as walls, and by virtue of these strings the pocket-handkerchief may be carried in the pocket without violating the Sabbath, or incurring the penalty of being stoned to death! Thus fortified by a fictitious wall against an imaginary sacrilege, the Jew can walk

securely *within* the limits of Safed, but not *beyond* it. On one occasion, however, in walking with Dr. Thomson, a Jew, armed with his pocket-handkerchief, found that the string at the end of the street had fallen. Was he then disturbed in conscience by the discovery that, however unwittingly, he had violated the oral law? Not at all. The wall was down; he could therefore pursue his walk over and beyond the limits of Safed, for he had not passed the wall!

Similarly, Dr. McCaul tells us that he once saw a Jew give a copper to a beggar on a Sunday. The Talmudists immediately attacked him for profaning the Sabbath. His ready reply was that it was quite by accident, or through mere forgetfulness, that he was carrying the coin in his pocket, and he only gave it to the beggar in order to get rid of it *because* it was the Sabbath.

Strange that puerilities so monstrous should for so many centuries have been identified with religious observance. Yet the Talmud is full of them.

Thus it is forbidden to move a corpse on the Sabbath, but not to carry bread from one spot to another. All, therefore, that need be done is to put a piece of bread on the corpse, and, under pretence of taking it again, adroitly to draw the corpse along the floor.¹

Again, R. Meir pretended that by subtle inferences he could change things unclean by the Mosaic law into things clean, and *vice versa*.² Nay, he held

¹ Several such ruses are found in Shabbath, f. 30, 2; f. 117, 2, &c. (Chiari, *Théorie du Judaïsme*, i. 266.) The necessity of removing a corpse at once was an Halachah inferred from the special instance mentioned in Deut. xxi. 23.

² Erubhîn, 13, 2; Sanhedrin, 17, 1.

that a man was not fit to be elected a Sanhedrist unless he could do this in spite of the letter of the law.

A hide must not be salted on the Sabbath, but it is lawful to salt meat for roasting on the top of the hide. "A little meat is salted on one part, and then another on another part, till the whole hide is salted."

If a beast is dying, a Jew must not kill it on the Sabbath merely *because* it is dying. But if he can eat as much of its flesh as the size of an olive, he may then kill it, because he can make believe that he did so for necessary purposes of food.

A man may not buy on the Sabbath, but he may go to a shopkeeper and say, "Give me this or that." He may then call and pay for it on the next day.

It would be tedious and needless to adduce more of the many similar instances which prove the utter hypocrisy of the Pharisaic system. Can any one say that these evasions were one bit less childish than those of the heathen, who chalked over the black spots on the nominally white oxen which they offered to the gods?

But it was only when similar principles of interpretation and inference were applied to subjects of grave moral import that the mischievous results of the whole system became most glaringly apparent. Our Lord adduced one instance in which the sacerdotal greed and vanity which regulated the Corban were applied to rob parents of the support and honour due to them from their children; and He alluded to the strange perversion which had made the Mosaic law seem to teach hatred of our enemies, and to the laxity introduced by Halachists of

the school of Hillel into the subject of divorce. We have no space left to illustrate these points, but we have already seen enough to justify and emphasize the righteous anger which repeated eight times in succession, "Woe unto you scribes and Pharisees, *hypocrites!*"

F. W. FARRAR.

THE GOSPEL IN THE EPISTLES.

Jesus Christ was born of the Virgin Mary, and suffered under Pontius Pilate.

BETWEEN these two articles, the one speaking of the commencement, the other of the closing scenes of the earthly life of Jesus, the Creeds insert no word to tell us of the mighty works which were performed, and the wondrous lessons which were given by Him in the interval. To believe that Jesus took our nature, and in the end died for our salvation ; that in his humanity He wrought out the work of redemption, comprehends all the remaining truths of Christianity. On these two articles rests all the Christian's faith.

But in an investigation such as that in which we have engaged, there must of necessity be much to say concerning the active years of the life of Christ, and also of the lessons which He gave to his disciples, and through them to the world. It is with these latter, the teachings of Christ, that we at present propose to deal. During his life, both friends and foes confessed that never man spake like this man ; and it has often been pointed out that his lessons must have given the world a surprise, for they were such as men had never heard of before.

There has lately been put forward,¹ with all the attractiveness which polished diction combined with great learning can impart, a picture of the life and character of Socrates, as though it were not very unworthy to be placed as a companion to that which the Gospels paint for us of the life of Jesus. While admitting, as fully as Dean Stanley could desire, that in studying the life and character of Socrates "we are conscious of having climbed the highest point of the ascent of Gentile virtue and wisdom," and while by no means wishing to look upon the whole world as God-forsaken, except the little nation of the Jews, we should not only say with him that "the differences" between the life of Christ and that of Socrates "are immense," but must feel that they are so immense as to forbid any comparison. Even the affectionate handling which in this lecture has been bestowed upon the Athenian sage, has not been able to pass by the jesting way in which he not unfrequently spake of that inward monitor by which he professed to be guided; a practice so common with him, that the spirit has communicated itself both to Xenophon and Plato, his most attached pupils. Nor has Dean Stanley failed to notice how by his manner Socrates excited every sentiment of astonishment and ridicule; how his violent outbursts of temper were not unfrequent; how at the homely jokes which he poured forth, the listeners shouted with laughter; how he entered heartily into the jovial revelry of the religious festivities of his disciples, and was the mark of a thousand jests; that his teaching was conducted throughout with a pretence of ignorance, and that

¹ Stanley's "Jewish Church," vol. iii. lect. 46.

the character of his whole labours was indirect and negative; and that the philosopher's claim for a reward from the State for his services, is that "which invests the character of Socrates with a heroic dignity which would else perhaps have been wanting to his career from its simplicity and homely usefulness." It must also be felt that the work of Socrates was in the main intellectual, and that he sought out men of celebrity with whom to dispute, that he might demonstrate their ignorance; while the work of Christ was spiritual, addressed unto all men, to prove their sinfulness, and to supply a motive which should lead them to repent. Nor can it fail, we believe, to jar on the feelings of many, to have the discourses which are recorded in the *Phædo* and *Crito*, put, as is here done, into comparison with the teaching of the last days of Christ's earthly life, followed as such teachings were by that dread scene on Calvary, in which the Sufferer "threatened not, but committed himself to him that judgeth righteously;" while the sequel of the sage's discourses was the "scowl of stern defiance at the executioner," and "religious persuasions" only emphasized by the reminder which is given to *Crito* that the cock which had been vowed to Æsculapius must be duly paid.

Before Christ taught, the world had never listened to such precepts as are contained in the Sermon on the Mount. Those "men of old time," so often named therein, to whose laws the teaching of Jesus gives a wider and deeper meaning, had received the commandments through Moses from Mount Sinai, and to laws as perfect as theirs no heathen nation had ever attained. These laws it was one part of the mission

of Christ "to fulfil." They had at first come forth from God ; but as yet men had felt but a small portion of their meaning, and so had acted on the letter, without comprehending the grandeur and divinity of the spirit which they contained. Christ's exposition acted like a new creation. He breathed his spirit into the ancient words, and at once they became instinct with fresh life, and were proved to reach not to outward actions only, but to the inmost recesses of the heart. This effect is what Jesus means by his saying, " I came not to destroy the law, but to fulfil."

The novelty of the Lord's lessons will especially be seen if we pass in review what we may call Christ's calendar of saints (Matt. v. 3-11). The characters which are here canonized are such as had never been of much esteem among the Jews, and were held in contempt among the heathen nations. " The men of old time " among the Israelites had taught, " An eye for an eye, and a tooth for a tooth ; " but Christ lauds the characters which exhibit the contrary spirit—the humble, the mourners, the meek, the merciful, the pure, the peacemakers. With what astonishment must the multitudes have listened while the new Teacher dwelt on the blessedness of virtues like these. How unlike all they had heard before were such precepts as, " Resist not evil ; but whosoever shall smite thee on the right cheek, turn to him the other also ; " and again, " Love your enemies, bless them that curse you, do good to them that hate you."

In what a different aspect, also, is the question of divorce presented by the simple rule of Christ— " Whosoever shall put away his wife, saving the cause of fornication, causeth her to commit adultery ;

and whosoever shall marry her that is divorced committeth adultery"—from that which it assumed in the subtle disputations of rival Jewish doctors. It was in our Lord's time one of the most hotly debated questions of the day; and the ingenuity which had first interpreted a *permission* of Moses into a *command* (Matt. xix. 7, 8), had by this time found expedients whereby a severance of the marriage tie might be effected for every cause or for none. With a word Christ scatters these figments of the schools to the winds, and restores to view the spiritual idea of marriage which so largely pervades both Old and New Testament Scripture, but which the perverse interpretations of the time had well-nigh obliterated.

How novel, too, was the doctrine that sin is committed in the heart, even though it never pass into outward action; that the guilt lies in the thoughts, and that they are to be purified, because that only which cometh out of a man's heart defileth the man. So too was, "Judge not, that ye be not judged;" and the lesson that to love all men is the way whereby we may approach that perfection after which the disciples of Christ are to strive, because it is the characteristic of God Himself.

Precepts like these, hitherto unheard of and far in advance of either heathen or Jewish aspirations, are reiterated in each Gospel, and under many forms, and constitute a strong mark of the veracity of what the Evangelists have recorded, because in each Gospel the character of Christ's teaching is represented exactly in the same light, and that, one which was unspeakably in advance of the thoughts of the age in which Christ lived. But our present object is to

shew that this same advanced teaching is to be found in what we have called the Gospel according to St. Paul, long before St. Matthew's Gospel saw the light, and must therefore have circulated on the lips of the Christian missionaries in their travels through the world, and have become the basis of Christian teaching on which the Apostle is able to rest his exhortations to the Churches.

The new lessons of Jesus must have been preached with the authority of his name to the Roman Church, and have had a long time in which to become rooted in the minds of the brethren, before St. Paul could write to them, as he does (Rom. xii. 12-18), in language which breathes the very spirit of Christ's sermon. "Be kindly affectioned one to another with brotherly love; in honour preferring one another; be patient in tribulation; bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Recompense to no man evil for evil. As much as lieth in you, live peaceably with all men. Be not overcome of evil, but overcome evil with good." The substance of the Sermon on the Mount had been many a time heard in the city of the Caesars, before St. Paul, a stranger to the Church, could write words like these, and feel that they would be appreciated. He felt sure, as he wrote, that they who had preached in Rome had carried but one message with them, and that, the teaching, heretofore unheard, in which Jesus proclaimed the blessedness of these characters for which the world had so little esteem.

In kindred tone does the Apostle speak to the Corinthians of his own endeavours and those of his

companions to follow the Master. "We are fools," he says (1 Cor. iv. 10, *et seq.*), "for Christ's sake. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." Could this foolishness for Christ's sake have been understood except by men whom oral teaching had supplied with full knowledge of those lessons of Christ which even to this day the world calls foolishness? Does not in like manner the description of Christian charity, which the Apostle has given in the same letter (1 Cor. xiii. 4-7), accord in almost every particular with the beatitudes of the Lord's sermon. This, which the Apostle names the greatest of the trinity of Christian graces, is found to constitute the character of the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, and those who suffer for righteousness' sake. And of the same kind are the fruits of the spirit which he enumerates to the Galatians (v. 22, 23). There too, peace, long-suffering, gentleness, meekness, are the virtues against which there is no law, and which constitute chief elements of the character of those whom in the next verse St. Paul calls "they that are Christ's." We can have no doubt that those who received this epistle knew very well on what teaching such precepts were grounded; that the possessors of these virtues were said to belong to Christ because the whole scope of Christ's ministry had been to exalt these qualities which the world cared nothing for. And if this were so, the Galatians had heard of this feature of the gospel message long before it was put into the permanent form which it received from the Evangelists. They had heard the gospel as it is there

written, but had heard it only from the lessons of Christian brethren; yet its spirit had been fully communicated to them even in this matter where the Christian precepts ran so much counter to the notions of the world. Years before any Evangelist had written, "the law of Christ," which Christians were to fulfil, had been carried by the words of St. Paul and his fellow-labourers into Asia and some parts of Europe. "Bear ye one another's burdens," he says to the Galatians (Chap. vi. 2), "and so fulfil the law of Christ." We know that the Apostle himself, though not one of those who listened to the gracious words of Jesus, had become thoroughly acquainted with Christ's teaching; yea, in one of his speeches (Acts xx. 35), we learn from him a saying of the Lord—"It is more blessed to give than to receive"—which has not been mentioned by any Evangelist. We are not anxious here to lay stress on the miraculous enlightenment which the Apostle received. The teachings of Ananias at Damascus were followed, we cannot doubt, by those of other Christian disciples; and he who had been above others zealous in the Jews' religion, was not likely to be less earnest in seeking after knowledge concerning the Lord whom he had lately accepted, and in whose service he was now for evermore engaged. And we find that on the precepts of this Sermon on the Mount he is in entire accord with the Gospel teachings of Jesus, and that he represents the nature of the Lord's mission exactly as we afterwards learn it was described in Christ's own words. Faith in Christ is not to destroy the law. For he asks (Rom. iii. 31), "Do we then make void the law

through faith? God forbid; yea, we establish the law." And again in the same Epistle (Chap. x. 4), "Christ is the end of the law for righteousness to every one that believeth."

Let us look next at the way in which the Apostle sets forth that new doctrine of endurance of injuries rather than retaliation. We seem to hear the very words of the Saviour when St. Paul says (1 Cor. vi. 7), "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" St. Matthew's Gospel was not existing when these words were written, but the Corinthian Christians had long before learnt that the words of the Master had been, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." On this teaching it is that St. Paul bases his reproof, the fault being that such practice was a contradiction of the lessons of the Lord, whose servants Christians had promised to be.

Passing next to the subject of divorce, we find the Apostle adopting here the same language as is by St. Matthew recorded in our Lord's sermon. The words occur incidentally in illustration of another argument, but they are so much the better for our purpose on that account, because they prove that this teaching of Christ had become so well known, even before the Epistle to the Romans was written, that it needed no exposition, but could be employed as an example which all would comprehend. St. Paul's words are (Rom. vii. 2, 3), "A woman which hath an husband is bound by the law to her husband so long as he

liveth. . . . If, while her husband liveth, she be married to another man, she shall be called an adulteress." But in his Epistle to the Corinthians (1 Cor. vii. 10) we find him setting forth this same precept directly, and as the teaching of Jesus. "Unto the married I command, *yet not I, but the Lord*, Let not the wife depart from her husband: but and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife." The very fact of an appeal being made here to the teaching of the Lord is evidence enough that the Apostle was writing to a congregation to whom these teachings were not unfamiliar; and when we find the precept quoted so exactly parallel to the words which the Evangelist records, we can hardly help concluding that the substance of this very sermon had been published in Corinth, either by St. Paul or some earlier missionary. And there is no lack of other instances where the language of the Apostle suggests the same conclusion. Compare his words (2 Cor. x. 5) on the control of the thoughts, where he teaches that "every thought is to be brought into captivity to the obedience of Christ;" and on the wrongfulness of passing judgment one on another (Rom. ii. 1), "Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself." Nor can we fail to trace the Saviour's precept of universal love in the apostolic injunction (Rom. xiii. 8), "Owe no man anything, but to love one another. . . . Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Every one of these passages finds its counterpart in Christ's great

sermon. Now, had these been ordinary precepts, lessons which could be found elsewhere, St. Paul's employment of such language would have proved nothing. But such teachings were unique in the whole history of morality ; they were unknown before they fell from the lips of Jesus, before He thus divinely fulfilled the law. When, therefore, St. Paul lays them down without comment, as the ordinary tenets of all who strove to be followers of Christ, we have a proof that the lessons which Christ is represented, by all the Evangelists alike, as having inculcated during his ministerial life, had been circulated orally far and wide, and had become the common treasure of the Christian world a long time previous to the composition of the Gospels.

We have hitherto striven to shew how much of the Sermon on the Mount can be found in St. Paul's Epistles, and how the allusions of the Apostle give evidence that the teaching of that sermon was widely known in his day in the Christian congregations. We have done this because in that discourse our Lord claims to be giving new light and fresh life and meaning to the laws and observances of old time, and the teaching therein contained was of a character entirely new to the world. But it is not alone in representing the spirit of such a large discourse as this, that the writings of St. Paul supply us with evidence on the subject we are examining. We can trace, in numberless single passages, words and forms of expression which could not have been written except by one thoroughly familiar with the language of Christ, nor appreciated by a congregation which was not possessed of a like knowledge.

Take, for example (Rom. x. 9), "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The latter part of the verse could of course find no parallel in the words of Christ as recorded in the Gospel teachings; but we cannot doubt that the former clause is founded on those claims which Christ Himself had made, and which are recorded by St. Luke (Chap. xii. 8), "Whosoever shall confess me before men, him also shall the Son of man confess before the angels of God;" and by St. Matthew in almost the same words.

Again: whence came the words (Rom. vi. 16), "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" but from the teaching of Jesus recorded long after by St. John (Chap. viii. 34), "Verily I say unto you, Whosoever committeth sin is the servant of sin"? The very form of the sentence, commencing with an appeal to previous teaching, "Know ye not?" shews us that the sayings of Christ had been published in Rome before St. Paul addressed the Church in his epistle; and so sure does the Apostle feel that what Christ taught had been set forth in its fulness, that, though he is a stranger yet to Rome, he is thus confident in his manner of address. And, following close upon the words we have just quoted from St. John, is another sentence, which recalls the context of the passage which we have cited from the epistle. The Evangelist writes, "If the Son shall make you free, ye shall be free in-

deed." We feel a conviction very nearly allied to certainty that the Apostle had these words of Christ in his mind, and knew they would be no strange language to his readers, when he continued, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, ye became the servants of righteousness." All through the argument we see the Apostle's allusion is to previous teaching which the Christians in Rome had received, to the doctrines of those oral teachers by whom they had been at first won to the service of Christ. They had been made acquainted long before with this new doctrine concerning real freedom : the lesson had wrought its effect, the Son had made them free, and in this perfect freedom they had become servants of righteousness. What but Christ's words could have been the groundwork of teachings like these ?

Once more : whence could an expression like that which the Apostle uses to the Corinthians (1 Cor. xiii. 2) have come, but from those words of the Lord recorded by all the Synoptists alike ? St. Paul's words are, "Though I have all faith, so that I could remove mountains." But who had ever spoken of the power of faith before the time of Jesus ? He had asked it of all his followers, and had said unto them, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove." The teaching is so novel, and the phraseology so striking, that it can have come from no source but the reported words of Jesus. These were well known before the Gospels

were written, and so well known to the Church of Corinth, that St. Paul feels no hesitation about speaking in such terms concerning the might of faith.

A like remark will apply to that graphic description of the resurrection given in the same epistle (Chap. xv. 52), “We shall all be changed, in a moment, in the twinkling of an eye, *at the last trump* : *for the trumpet shall sound*, and the dead shall be raised.” These are novel words. The disciple would not have ventured to use such a description had not the Master employed like expressions before. Nor could the Corinthians have been strangers to the idea which is so curtly introduced. They had been told, we cannot but feel, long before St. Paul wrote to them, that Christ, in his account of the judgment day, had said, “And God shall send his angels *with a great sound of a trumpet*, and they shall gather together his elect from the four winds” (Matt. xxiv. 31).

And again : can we imagine that St. Paul would have spoken as he does concerning the union of believers with God and Christ, a teaching such as mankind had hitherto never heard of, had not his readers previously been acquainted with the lessons of Jesus on this subject, as they are set forth in the Gospels ? He writes to the Romans (Chap. viii. 1), “There is therefore now no condemnation to *them which are in Christ Jesus*.” And once more (Chap. xii. 5), “So we, being many, *are one body in Christ*, and every one members one of another.” And to the Corinthians (1 Cor. iii. 23), “All things are yours ; and *ye are Christ's* ; and *Christ is God's*.” And to the Galatians (Chap. iii. 28), “*Ye are all one in Christ Jesus*.” Can we think that such sentences would

have been written without further exposition to the disciples in these distant Churches, had not the words of Christ, which make them plain, gone forth on the lips of all his missionaries, as they are recorded for us in later days by St. John (Chap. xvii. 20-22): “Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one”?

The last quoted passage is from the Fourth Gospel, and we would here once more call attention to the fulness with which the tone and language of St. John are anticipated in these letters of St. Paul. Who does not feel, as he reads the dialogue between Christ and Nicodemus, and comes upon words like these, “That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit,” that such words had been published at Rome as the teaching of Jesus before St. Paul could write to the Church there (Chap. viii. 5), “They that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit”? And when we find him saying (1 Cor. xv. 36), “That which thou sowest is not quickened, except it die,” we see that he is using imagery which his readers knew that Christ had employed before (John xii. 24), “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone :

but if it die, it bringeth forth much fruit." Was not St. Paul conscious, moreover, that his hearers knew of Christ's saying, already quoted (John viii. 38), "If the Son shall make you free, ye shall be free indeed," when he said unto them (1 Cor. vii. 32), "He that is called in the Lord, being a servant, is the Lord's freeman;" and again (Rom. viii. 2), "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"?

Concerning the office of the Holy Ghost also, St. Paul is in perfect accord with the Gospel of St. John. To the Corinthians (1 Cor. xv. 10) he writes, "No man can say that Jesus is the Christ but by the Holy Ghost." This had been the testimony of Christ Himself, which St. John, when he wrote, recorded thus (Chap. xv. 26, 27): "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also (*i.e.*, after receiving this testimony of the Spirit to confirm you) shall bear witness, because ye have been with me from the beginning." And we are told in like terms by St. Matthew (Chap. x. 20) that Jesus had comforted his disciples as He spake of their future lot, when they should have to bear testimony unto Him before the rulers of the world. They were promised a strength beyond their own. "It is not ye that speak, but the Spirit of your Father, which speaketh in you."

Perhaps this may be the most fitting place to notice how entirely these early-written Epistles accord with the Gospels in all other notices of the work of the Holy Spirit. The language of the Gospels concerning the Holy Ghost is such as was

unknown under the older covenant. In the Old Testament, though the Spirit of God is mentioned almost in the first sentence of Genesis, yet his grace-bestowing sanctifying influence, so fully revealed through Christ, was not shewn to the men of old time, except through a glass, darkly. In thissense the words of St. John (Chap. vii. 39) are a solemn verity: "The Holy Ghost was not yet given, because that Jesus was not yet glorified." But concerning this larger revelation the Epistles speak in exactly the same language as the Gospels, and that language such as none but those who had heard of Christ's promises of the aid of the Holy Ghost could understand. All the Evangelists describe how Christ foretold that an outpouring of the Spirit should follow his ascension. St. Matthew records (Chap. iii. 11) how John the Baptist spake of this gift of the Spirit as a baptism which the coming Messiah should bestow on all his servants. And we have like testimony from the other Synoptists. St. Luke tells us of the Holy Ghost as speaking in the aged Simeon (Luke ii. 25), and revealing unto him that the Christ was soon to come; and again (Chap. xi. 13), he says that the Father will bestow this gift of the Spirit on them that ask Him. But it is in those final discourses of the Lord, which St. John alone records, that the fuller teaching on the gift of the Spirit is found in the Gospels. There He is called (Chap. xiv. 16) "The Comforter, who shall abide with you for ever, even the Spirit of truth, which proceedeth from the Father;" and once more, in the same Chapter (*Verse 26*) it is said of Him, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things

and bring all things to your remembrance, whatsoever I have told you ;" and (Chap. xvi. 13), " He will guide you into all truth." But exactly in the same tone had St. Paul written to the Romans (Chap. v. 5), long years before St. John's Gospel was composed, concerning " the love of God, which is shed abroad in our hearts by the Holy Spirit which is given unto us ;" and (Chap. viii. 13) that " through the Spirit " they might " mortify the deeds of the body ;" and (Chap. xv. 13) it is " through the power of the Holy Ghost " that they are to " abound in hope." To the Corinthian Christians he writes (1 Cor. iii. 16), " Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?" and, just before (Chap. ii. 13), he says of his own preaching, " We speak not in the words which man's wisdom teacheth, but which the Spirit of God teacheth." It is the pledge or earnest of the indwelling Spirit which (2 Cor. v. 5) gives to the Christian his confidence that " mortality will be swallowed up of life ;" and the promise of the Spirit is that gift which, through faith, the Galatians are taught (Chap. iii. 4) to hope for for themselves. And to the same Churches he says again (Chap. v. 5), " We through the Spirit wait for the hope of righteousness which is by faith ;" and once more (Chap. v. 25), " If we live in the Spirit, let us also walk in the Spirit." From language like this there cannot be a doubt that the several Churches to which these letters were addressed had been fully taught concerning the gift of the Holy Ghost, knew that their teachers were men full of the Holy Ghost, knew all the deeper teaching of the Lord, which St.

John has recorded, and looked themselves for grace, power, knowledge, and hope, to be given by the same Spirit; and had learnt this from the very earliest teachers, who went forth as messengers of Christ, and preached the gospel history long before it was written as we possess it.

Out of a long list, we add yet one or two passages which either refer directly to Christ, or approach so closely to the words which He used, that we can have no doubt that those who first heard them recognized them as the teachings of Jesus. St. Matthew tells how Christ, when sending forth his disciples at the first (Matt. x. 10), had declared unto them that they ought to look for temporal support from those to whom they preached; "for the labourer is worthy of his hire." The Corinthians had been instructed in this part of the gospel before St. Paul wrote to them, for (1 Cor. ix. 15) the Apostle reminds them that the Lord had ordained "that they which preach the gospel should live of the gospel." We can hardly need further demonstration that the actual words of Jesus were set forth wherever the gospel was preached, and that the life and actions of Christ were as well known to the Church in Corinth as they are to us from the Gospels. Had it been otherwise, St. Paul could not thus have appealed to them.

How like in spirit to the words of Christ—"It must be that offences come, but woe to that man by whom the offence cometh"—are these of the Apostle (1 Cor. xi. 19), "For there must also be heresies among you, that they which are approved may be made manifest among you." And on a kindred sub-

ject, as Christ had said, "Whosoever offendeth one of these little ones that believeth in me," so does St. Paul teach (1 Cor. viii. 12), "When ye sin against the brethren, and wound their weak conscience, ye sin against Christ." St. John says of Christ (Chap. i. 12), "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But St. Paul had long before said to the Galatians (Chap. iii. 26), "Ye are all the children of God through Christ Jesus."

This list of illustrations might be greatly extended, but enough has been said to shew that not only does St. Paul quote the words and authority of Jesus for his teaching, and quote, too, in the precise manner in which they were afterwards recorded by the Evangelists, but that he also employs the language and represents the tone of Christ's discourses in many places, without direct mention that the words and sentiments are drawn from the lessons of our Lord, though their character is such that they can be found nowhere but in the Gospels. Thus we feel sure, as we read his letters, that to the first recipients thereof, just as much as to ourselves, such teaching was but a repetition of precepts which they had first learnt from the history of Christ; that as they followed St. Paul's arguments and appeals, the congregations of Christians in Rome, Corinth, and Galatia, knew that all was founded on the words of Jesus; and that the lessons which they had at first received from the life-story of Jesus were now repeated and furnished with a practical application by the apostolic letters. They knew that they were only hearing the Gospel in the Epistles.

J. RAWSON LUMBY.

MAHAFFY ON THE MYSTERIES.

THERE are few subjects outside the limits of the Bible, if indeed they can be said to stand outside, in which students and expositors of the Word of God take a profounder interest than the celebrated "mysteries" in which at least the moral culture of the classical world rose to its highest point. Nor is it at all easy to obtain any reliable information on this subject. No secret, known to so many, was ever so well kept; and comparatively little has been done as yet to collect the faint and scattered hints on it contained in the literature of ancient Greece and Rome. Every new contribution to this subject, therefore, is very welcome. Such a contribution has been recently made by Professor J. P. Mahaffy, of Dublin University, one of the most accomplished of our modern classical scholars, in his "Rambles and Studies in Greece." As probably many of our readers may find his brief remarks on "the Mysteries" very helpful and instructive, we subjoin them, italicizing the sentences to which we wish to call special attention. They are to be found on pages 152-6 of the book just mentioned, a book worth reading for many reasons.

The wretched modern village of Eleusis is picturesquely situated near the sea, on the old site, and there are to be seen the ruins, not only of the famous temple of Demeter, but also of the Propylæa. . . . These celebrated ruins are wretchedly defaced. Not a column or a wall is now standing, and one can see nothing but vast fragments of pillars and capitals, and a great pavement, all of white marble, along which the ancient wheel-tracks are distinctly visible. There are also underground vaults of small dimensions, which, the people tell you, were intended for the Mysteries. We that know what vast crowds attended there will not give credence to this ignorant guess; and indeed we learn from distinct evidence that the great ceremony took

place in a large building specially constructed for the purpose. The necessary darkness was obtained by performing the more solemn rites at night, not by going down beneath the surface of the earth.

It is, of course, the celebrated Mysteries—the *Greater Eleusinia*, as they were called—which give to the now wretched village of Eleusis, with its hopeless ruins, so deep an interest. This wonderful feast, handed down from the remotest antiquity, maintained its august splendour all through the greater ages of Greek history, down to the times of decay and trifling—when everything else in the country had become mean and contemptible. Even Cicero, who was of the initiated himself, and a man of wide culture, and of a sceptical turn of mind—even Cicero speaks of it as *the great product of the culture of Athens*. “Much that is excellent and divine,” says he,¹ “does Athens seem to me to have produced and added to our life, but nothing better than those Mysteries, by which we are formed and moulded from a rude and savage life to humanity; and indeed in the Mysteries *we perceive the real principles of life, and learn, not only to live happily, but to die with a fairer hope.*” These are the words of a man writing, as I have said, in the days of the ruin and prostration of Greece. Can we, then, wonder at the enthusiastic language of the Homeric Hymn,² of Pindar,³ of Sophocles,⁴ of Aristophanes,⁵ of Plato,⁶ of Isocrates,⁷ of Chrysippus? Every manner of writer—religious poet, worldly poet, sceptical philosopher, orator—all are of one mind about this, far the greatest of all the religious festivals of Greece.

To what did it owe this transcendent character? It was not because it worshipped exceptional gods, for the worship of Demeter and Cora was an old and widely diffused custom all over Greece; and there were other Eleusinia in various places. It was not because the ceremony consisted of mysteries, of hidden acts and words, which it was impious to reveal, and which the initiated alone might know. Nay, even within the ordinary homes of the Greeks there were these Mysteries. Neither was it because of the splendours of the temple and its appointments, which never equalled the Panathenæa at the Parthenon, or the splendours of Delphi or Olympia. There is only one reasonable cause, and it is that which all our serious authorities agree upon—*The doctrine taught in the Mysteries was a faith which revealed to them hopeful things about the world to come, and which not so much as a condition, but as a consequence, of this clearer light, this higher faith, made them better citizens and better men. This faith was taught them in the Mysteries through symbols, through prayer and fasting, through wild rejoicings; but, as Aristotle expressly tells us, it was reached, not by intellectual persuasion, but by a change into a new moral state—in fact, by being spiritually revived.*

¹ *De Legg.* ii. 14, § 36.

² *In Cer.* v. 480.

³ *Thren.*

⁴ *O.C.* 1042.

⁵ *Ran.* 455.

⁶ *Phæd.* cc. 29, 30.

⁷ *Paneg.* § 6.

Here, then, we have the strongest and most striking analogy to our religion in the Greek mythology, for here we have a higher faith publicly taught—any man might present himself to be initiated—and taught, not in opposition to the popular creed, but merely by deepening it, and shewing to the ordinary worldling its spiritual power. The belief in the Goddess Demeter and her daughter, the queen of the northern world, was, as I have said, common all over Greece; but even as now-a-days we are told that there may be two kinds of belief of the same truths—one of the head and another of the heart—just as the most excellent man of the world, who believes all the creeds of the Church, is called an unbeliever, in the higher sense, by our Evangelical Christians; so the ordinary Greek, though he prayed and offered at the Temple of Demeter, was held by the initiated at the Mysteries to be wallowing in the mire of ignorance, and stumbling in the night of gloom. He was held to live without light, to die without hope, and in despair.

The very fact that it was not lawful to divulge the mystery has prevented the many writers who knew it from giving us any description from which we might gain a clear idea of this wonderful rite. We have hints of various sacred vessels, of various priests known by special technical names; of dramatic representations of the rape of Cora, and of the grief of her mother; of her complaints before Zeus, and the final reconciliation. *We hear of scenes of darkness and fear, in which the hopeless state of the unbeliever was portrayed; of light and glory to which the convert attained when, at last, his eyes were opened to the knowledge of good and evil.*

But all these things are fragmentary glimpses, as are also the *doctrines hinted of the Unity of God, and of atonement by sacrifice.* There remains nothing clear and certain, but the unanimous verdict as to the greatness, the majesty, and the awe of the services, and as to the *great spiritual knowledge and comfort which they conveyed.* The consciousness of guilt was not, indeed, first taught by them, but was felt generally, and felt very keenly by the Greek mind. *These mysteries were its Gospel of Reconciliation with the offended gods.*

INDEX.

Rev. R. E. Bartlett, M.A.

	PAGE
The Cloud of Witnesses	149

Rev. Professor Bruce, D.D.

A Chapter of Gospel History :—

1. John's Doubting Message to Jesus	11
2. The Judgment of Jesus on John	98
3. The Storming of the Kingdom	197
4. The Children in the Market-Place	257
5. Complaint against the Cities of the Plain ...	387
6. The Sages and the Babes	421

Rev. Henry Burton, M.A.

The Christ of the Resurrection :—

1. Points of Difference	311
2. Points of Resemblance	378

Carpus.

1. The Biblical Conception of Prayer	321
2. The Reasonableness of Prayer	406

Rev. T. C. Finlayson.

Law, Miracles, and Prayer	235
---------------------------------------	-----

Rev. Canon Farrar, D.D., F.R.S.

	PAGE
1. The Results of the Exile and the Origin of Pharisaism	87
2. Antagonism between Christ and the Oral Law ...	214
3. Rabbinic Exegesis	362
4. Antagonism of Christ against Externalism ...	436

Rev. Professor Godet, D.D.

The Resurrection of Jesus Christ :—

1. The Apostolic Testimony	161
2. Validity of the Apostolic Testimony ...	241
3. The Importance of the Fact	335

Rev. Professor Stanley Leathes, M.A.

The Writer of the Fourth Gospel and St. John ...	56
The Marriage in Cana of Galilee	304

Rev. J. Rawson Lumby, B.D.

The Gospel in the Epistles :—

1. Introduction	1
2. Faith in Christ	134
3. The Historic Life of Christ	289
4. The Christian Institutions	343
5. The Teaching of Christ	451

Rev. John Macpherson, M.A.

The New Testament View of Life	72
--	----

Rev. W. Sanday, M.A.

The New Bible	401
-------------------------------	-----

The Editor.

The Book of Job:—

	PAGE
6. Bildad to Job 26
7. Job to Bildad 113
8. Zophar to Job 123
9. Job to Zophar 172, 273

End of First Colloquy.

Notes on Commentaries:—

4. The New Testament 153
5. The Gospels 156
Mahaffy on The Mysteries 471

INDEX OF SCRIPTURES.

PAGE	PAGE
Job viii. 26	St. Matthew xi. 12, 13 ... 197
ix., x. 113	16-20... 257
xi. 123	20-24 ... 387
xii.-xiv. 172, 273	25, 26... 304
St. Matthew xi. 1-6 ... 11	St. John ii. 1-11 304
7-15 ... 98	Hebrews xiii. 1 149

2332-17



